A TREATISE OF MARRIAGE,

WITH

A Defence of the 32th Article of *Religion* of the *Church* of *England*;

VIZ.

Bishops, Priests and Deacons are not commanded by God's Law, either to Vow the state of single life, or to abstain from Marriage; therefore it is lawful for them, as for all other men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

Heb. 13.6. *Marriage is honorable in all, and the bed undefiled: But Whoremongers and Adulterers God will judge.*

1 Tim. 3.2. *A Bishop then must be blameless, the husband of one wife.*

— οὕτω γὰρ τίμιος ὁ γάμος, ὥστε μετ' αὐτοῦ καὶ ἐπὶ τὸν ἅγιον θρόνον δύνασθαι ἀναβαίνειν.

Theophylact. on Tit. 1.6.

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To the Worshipful

Robert Raworth Esq.

SIR,

THE Argument of this small Treatise is so great, that I presume I need not Apologize for it: 'Tis *Marriage*, the Ordinance and Institution of God himself; that which the Church of *Rome* holds a Sacrament, and the Church of *England*, with other Reformed Churches, a Mystery. 'Tis that which our Blessed Lord and Saviour, *Emmanuel*, honoured, by being born, though of a Virgin, yet of one that was married to a Husband; by his presence at, and by working his first Miracle, of turning water into Wine,

at the Celebration of a Marriage at *Cana* in *Galilee*. 'Tis that which the Holy Ghost in the Scriptures honours, by comparing therein the joys of Heaven to a Marriage-Feast; and by making the Bosom of *Abraham*, a married person, and the Father of the Faithful, the Receptacle of all Saints in Heaven, whether they were married or single on earth. 'Tis a subject, of which that great Scholar *Erasmus* hath written, namely, both *de Laudibus*, and *de Institutione Matrimonii*; as has also *Ludovicus Vives de Conjugii Origine & utilitate*. 'Tis that which the zealous Martyr Dr. *Taylor* blessed God for, and in commendation of which that Saint of the Lord, (which one calls that Angel of God) Mr. *Bradford*, who when he was in Prison, and there being some hopes of his deliverance and freedom, being asked what he would do in case he should be released? Answered, he would marry; being, I question not, of that holy Bishop *Paphnutius* his mind, who at the Council of *Nice* declar'd, *That the so-*

ciety

ciety of man and wife was a holy chastity. 'Tis the shame of this Generation, that so many men and women live in common, as if they understood that noted saying, *All things are common amongst Friends*, of a Community of Women and of Wives also, as of other goods. My wish therefore is, and it shall be my prayer, that the uncleanness and filthiness of this age, may not be punished with a Deluge of Popery; I mean, by God's giving us over to Spiritual Adultery, or the Idolatry of the Church of *Rome*. And now having mentioned that Church, give me leave to say, that she is justly branded with the name of, *The Mother of Fornications*, and those too Corporal as well as Spiritual. What other Church in the world allows of publick Stews and Brothel-houses? where, but amongst her Sons, was it pleaded in their excuse, that they are as necessary as a Pump in a ship, and a Sink in a house, to keep all clean? And although they would make us believe, that their Church is pure and clean,

yea, both Militant and Triumphant in their holy Societies of Monks and Nuns, that these are like the *Nazarites*, whiter than the snow: Yet if we may give credit to their own Authors, such as *Polydore Virgil*, Book 7. cap. 5. *de Inventoribus rerum*, speaking of their Orders of Monks, he saith, *That it were behoveful that those dregs of men were cut off and burnt, and that with their filth they should no longer defile God's service.* And *N. de Clemangis*, a Doctor of *Paris*, who in his Book *de Corrupto statu Ecclesiæ*, c. 21. saith of the Nuns; *Shame forbiddeth me to speak of them, lest I should mention a company of Virgins dedicated to God, but stewed, deceitful, impudent Whores, with their Fornications and Incestuous works: For what, I pray, are Nunneries now adays, but the execrable Brothel-houses of* Venus, *the Harbours of wanton young Women, where they satisfie their lust? that now the vailing of a Nun, is all one, as if you prostituted her openly to be a whore.* So he. I say, if we may believe these and other their own

Authors;

Authors; our Church, who hath none of these Convents for single persons, and who allows of the married life of the Clergy, is more holy and honorable than *Rome*. And I doubt not, but our Ministers, though married, multitudes of them will present themselves, and their modest, chaste and pious Consorts, with innumerable others of their Congregations, as chaste Virgins to Christ. And whereas the Papists tell us, there are three special Crowns in Heaven, one for them that overcome the World, another for them that overcome the Flesh, and a third for them that overcome the Devil: If so, I dare promise many of our Doctors, though married, to each of them three Crowns in Heaven, far beyond the Popes Triple Crown on Earth; namely, to our Learned and Laborious Doctors, who by their Writings overcome the Devil; to our married Doctors, who by their chaste Wedlock overcome the Flesh; to our couragious Doctors, who are ready, if God call them, to Martyrdom; to ascend

to Heaven, like *Elijah*, in a fiery Chariot, and so overcome the world: I say, to these I dare promise three Crowns in Heaven, besides a fourth to them and their Religious, Modest and Chaste Consorts, *viz. The Crown of Righteousness, which is laid up in Heaven for all them that love the appearance of Jesus Christ.*

Sir, Although neither the subject I treat on in the following Discourse, *viz.* Marriage, nor the Church of *England* her Doctrine in the 32 Article of Religion, which I defend, allowing persons in holy Orders to marry, need any Apology; yet I humbly beg your pardon for any weakness or miscarriage you may find in my manner of treating of these things. And I humbly present this small Piece to you, coming into the World from, as it were, under your roof; and beg your excuse at least, if not your Approbation and Patronage of it. If any of our Romish Adversaries should quarrel the Doctrine of our Church on this occasion, you have [illegible] Learned

Friends

Friends and Acquaintance, and those who have opportunities, advantages, and courage sufficient to defend their chaste Mother, the Church of *England*, and their own chaste Wives, against the greatest *Goliah* amongst the Romish Philistines.

Sir, I humbly thank you for your favours to me, and your care of the welfare of our Society; and shall, according as my duty binds me, pray for you, and for your good, your pious & charitable Consort, that God would crown you with all the blessings of this and the other World.

Sir, I have one thing more to intreat of you both, which I am confident neither of you, being such good friends to our Church and Clergy, will deny, that is, to joyn with me in my prayers for the Tribe of *Levi*, *Let thy Urim and thy Thummim be with thy holy One, let the sound of* Aarons *bells be ever heard, and the smell of his Pomegranates always perfume the Church of God, and let there be found*

found at last, of the Tribe of Levi *amongst us, as of other Tribes, twelve thousand sealed ones. And that there may never want a supply of able and good men for the work of the Ministry, Let the Rod of* Aaron, *I mean the Universities, ever flourish, and yearly bud, blossom and bring forth ripe Almonds.*

Your very much obliged,

and very humble

Servant,

July 1. 1673.

T. H.

TO THE READER.

Courteous Reader,

TWo things I desire to premise: First, That I do not pretend in this small popular Tract, to teach Men, Brethren and Fathers of the Church, them, and their Wives, Oeconomicks: But yet shall beg leave to transcribe a passage out of Luthers Colloquia Mensalia, which I desire our Married Clergy would consider, viz. That one cause of the unmarried lives of Priests (to wit, in the Papacy) was, that the faults of the Priests wives were offensive, so that when the Priests should reprove the wickedness of others, then the people would hit them in the teeth again, and say, why did not they reform their own wicked wives? And truly I could wish, that I might have cause to say of all the Married Clergy, and of all others in the state of Matrimony, as confident, I am, I may say of many, Ye have no

need

need that I write unto you of Conjugal love and duties; for ye your ſelves are taught of God to love one another. *To this purpoſe it was well adviſed by a Right Reverend Father of our Church*, viz. *the B. of* W. *to all ſuch as his Lordſhip married, often to read over the Office of Marriage, that ſo they might the better remember and do their duties each to other. And truly I could heartily wiſh and beg of the Right Reverend the Fathers of our Church, that if ever they ſhould reviſe our Liturgy, which even ſome good men deſire, that the duties of Man and Wife, Parents and Children, Maſters and Servants, might be appointed to be read on the Lords days (after the reading of the Commandments) out of the Epiſtle to the* Epheſians, *or* Coloſſians, *or both.*

The ſecond thing I deſire to premiſe is, that I do not preſent you with a Regular and Scholaſtical Diſcourſe, either of Marriage, or of the difference betwixt the Church of England *and* Rome, *concerning the Marriage of Prieſts, or perſons in holy Orders; but offer, as to the latter, ſome Collections out of Dr.* Field *his Fifth Book of the Church, Dr.* Fulk *and Mr. Cartwright their Annotations on the* Rhemiſts Teſtament, *on* Matth. 8. *and on the Epiſtles to* Timothy *and* Titus, *Mr.* Perkin's *his Demonſtration of the Problem, Dr.* John *and Dr.* Francis White *concerning this Argument, and others, together with ſome of my own obſervations. The truth which is on our Churches ſide, is chiefly*

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maintained, and the Church of Rome *confuted by the Authority of the holy Scriptures. Biſhop* Hall *in his Treatiſe of the Honour of the Married Clergy*, page 124. *obſerves, that the Church of* Rome *teaches contradictory to the Holy Scripture:* The Spirit of God *(ſaith he)* ſaith, that *a Biſhop may be the husband of one wife*; the Church of *Rome* ſays, a Biſhop may not be the husband of any wife at all; The Spirit of God ſays, *Marriage is honorable amongſt all men*; the Church of *Rome* ſays, Marriage is diſhonorable to ſome: The Spirit of God ſays, *to avoid fornication, let every man have his wife*; the Church of *Rome*, like a quick-huſwife, ſays, ſome Order of men ſhall not have a wife, though to avoid fornication. *So that as another Author notes, amongſt them, Marriage only, and not Fornication, is inconſiſtent with the dignity of a Clergy-man; and that Fornication has been allowed to Prieſts and Fryers, in compenſation for their reſtraint from Marriage; three or four Whores, as part of their ſpiritual Preferment: And probably ſuch foul Poſitions and Practices, made* Luther *ſo zealous for Matrimony.* I took a wife *(ſaid he)* therewith to upbraid the Devil, and to confound the whoring in Popedom; and in contempt of that naſty Letchery in Popedom, which is very great and abominable, *Luth. Col. Menſ. The ſame Author tells us, that under Pope* Julius, *was exerciſed an abominable Letchery and Whoring in* Rome. At the

the same time, *saith he*, was a Cardinal that had a married wife; the which being known, he was constrained to forsake her, but in less than a years space he took her again: Now when the Cardinal dyed, his wife wept bitterly, and said, *she had an honest husband, who contented himself with one woman:* The Citizens of *Rome* wondering to hear the same, cryed, *O Sancta Maria!* for, *says Luther*, Chastity in those people is rare Venison.

And as we have the holy Text on our side, so have we the Fifth Canon of the Apostles, the testimony of Paphnutius *a holy Bishop; and with him concurred the whole Council of* Nice, *the Sixth Council of* Constantinople, *Can.* 13. *and the practice of the Greek Church to this day, so far as to justifie the lawfulness of Priests officiating about the holy things of their Function, notwithstanding their being married.*

And further, to justifie our Church and the practice of our Clergy, we have the Concessions of many of our Adversaries, as Franciscus a Sancta Clara *observes, that the Celibacy of Priests is not* de Jure divino, *but by the Law of the Church; and that the Pope may dispense therewith, and some say doth dispense with the married Clergy in the Greek Church; and others in his name, 'tis said, have made Overtures of the like favour to the English Clergy; and in case they would be his dutiful and obedient Sons, he would be an Indulgent Father to them.*

Lastly,

Lastly, It is worth the consideration, on our behalf in this matter, that some of the best men of the Church of Rome, *such as* Espencæus, Æneas, Sylvius, Polydore Virgil, Erasmus, *and others, have desired that the Law of forced Celibacy might be taken away, to prevent the great scandal that is given by the filthy lives of the Clergy. Forasmuch then as the English Clergy have had the possession of their wives for above a thousand years after Christ; and again, have had them restored to them by Law at the Reformation, they have no reason to quit their so just and ancient Rights, and with one half of themselves; and to be contented with Lemans, instead of Wives; and Nephews in room of Sons. I shall dismiss thee, Reader, when I shall have told thee, that the fig-leaves wherewith the Romanists seek to hide the nakedness of their Church in this cause, are easily blown away by* Dr. Field *of the Church*, Dr. Francis White *his Defence of his Brother* Dr. John White, *by Bishop* Hall *his Treatise of the honour of the Married Clergy, and by* Calixtus *in his Book* de Conjugio Clericorum: *And when I shall have begg'd thy pardon for the many faults thou maist possibly find in the Composing, Transcribing or Printing of these few sheets. Farewel.*

Thy Friend to serve thee,

July 1. 1673.

T. H.

ERRATA.

Pag. 10. line 6. for γεγόκασιν, read γαγόνασιν. lin. 8. aft
τυγχανοντας, add &c.

P. 24. instead of Fryer *Menolein*, read *Menotein*.

P. 28. instead of *married married*, r. *married persons*.

P. 66. instead of *Matrimony*, read *Maimony*.

P. 74. In the Margin, for *Doctrine*, r. *Demonstratio*

CHAP. I.

Of Marriage.

GOD at first did not make a Pair, a *Male* and a *Female*, in Mankind, as he did of the rest of living Creatures; but he made the one of the other, the Woman of the Man; and thus *Male and Female created he them*, for to continue the Species by propagation, and to be a mutual help and comfort each to other. The Angels, which each fill a Species, and are *à posteriori* Eternal, were not made *Male* and *Female*; and therefore the Heathens, who fansied their Deities, *Male* and *Female*, and worshipped many Godds, and many Goddesses, must be conceived to have worshipped dead Men and Women. The difference of the Sex was made for the supply or remedy of our Mortality.

When we shall come to be like the Angels of

Heaven, then we ſhall neither Marry, nor be given in Marriage. Meat, Drink, Cloathing, and Marriage, are all proviſions only for this ſtate. In the Regeneration, there ſhall be no further need or uſe of them.

Our Creator made the Woman of the Man, to ſhew the near Union and Conjunction which ſhould be betwixt the Man and his Wife. 1. God himſelf made the Woman, as of the Man, ſo for the Man, for his Comfort and Benefit, and to be one fleſh with him. And ſince *Adam* had his Marriage ordained and celebrated by God himſelf in Paradiſe, and in the ſtate of Innocency; Who are they that diſpute againſt God, againſt his Ordinance and Inſtitution? Such as of old, *Montanus* and *Marcion*, who condemned Marriage as uncleanneſs; and ſuch as St. *Jerom*, who ſpoke unbecomingly of it; ſuch as *Papiſts*, who forbid Biſhops and Prieſts to Marry, and rather tolerate them the having of a *Concubine* than a *Wife*.

I cannot prefer the Woman before the Man abſolutely, although it be granted, ſhe was made after the Man, and of the Man, and not of the common Earth immediately. And that Anatomiſts tell us of a finer Structure in the Body of the Woman than of the Man. For the Holy Scripture tells us, That *the Man was not made for the Woman, but the Woman for the Man*; and therefore ſure the Man is the Head of the

the Woman, and to be preferred before her. The Light of Nature taught the very Heathens to prefer the *Male* before the *Female*. When the Poets would ſhame men, they call them *Women*. We read in *Homer*'s Illid. B. Ἀχαιΐδες οὐκ ἐτ' ἀχαιοί. In *Virgil* his Æneids, B. 9. *O meræ Phrygiæ neque enim Phryges.* So *Perſius* uſes the word *Troiades*, Sat. 1. inſtead of *Trojani*.

Good reaſon then that Wives ſhould be ſubject to their own Husband; and that that Law of *Ahaſuerus* ſhould be an Oecumenial Law, *viz. That every Man ſhould bear rule in his own houſe.*

The Holy Ghoſt in Scripture, 'tis obſerved, gives three Reaſons of the ſubjection of the Wife to the Husband.

Firſt; Becauſe that *Adam was firſt formed, then Eve*; whereas other Creatures were created the Male and the Female together at the ſame time, 1 *Tim.* 2. 13.

Secondly; Becauſe the Woman was made to be a meet help and comfort for the Man, 1 *Cor.* 11. 9.

Thirdly; Becauſe the Woman was made or built out of the Man, 1 *Cor.* 11. 8.

And as a ſign of the ſubjection that was due from the Wife to the Husband, the Women in Eaſtern Countries us'd to wear a Vail on their Heads, and over their Faces, and in ſo doing, the Wife was ſaid to have power on her Head,

becauſe ſhe had a Vail, which did ſignifie that ſhe was under the power of her Husband, and therefore ſhe is commanded to fear her Husband, *Epheſ.* 5. 33. *Which*, ſaith Reverend Mr. *Bains* on that place, *did meet with the lewdneſs of many Women, that think it their glory to know no awe; for pleaſing, they ſtand on no ſuch points; if they like not, they may leave, ſay they, let them get others do it better; to their Husbands moved, they will not ſtick to bid them go walk themſelves: For fearing them they cannot; why ſhould they make ſuch bull-beggers of them, they are their Wives, not their Slaves? Should they be pointed at for Sheep all the Town over? Theſe things* (ſaith he) *the Devil will round you in the ear with; But know, that you had better be God's Sheep, than the Devil's Shrews.* --- So he.

And Mr. *John Robinſon*, in his Eſſayes, *p.* 126. ſaith, *If the Husband paſs the bounds of wiſdom and kindneſs, yet muſt not ſhe ſhake off the bond of ſubmiſſion; but muſt bear patiently the burthen which God hath laid upon the Daughters of* Eve. *The Woman in innocency was to be ſubject to the Man, but this ſhould have been without all wrong on his part, or grief on hers; but ſhe being firſt in tranſgreſſion, hath brought her ſelf under another ſubjection; and, the ſame to her grievor,* &c. *in regard of her Husband, often unjuſt, but in regard of God, always moſt juſt; who hath ordained that her deſire ſhould be ſubject to her Husband, who by her ſeduction be-*

came

came subject to him. And albeit, many proud Women think it a matter of scorn and disgrace thus to humble themselves to God and their Husbands, and even glory in the contrary; yet they but glory in their shame, and in their Husbands shame also; and whilst they refuse a cross, chuse a sin of rebellion, both against God and their Husbands. Which shall not escape unpunished from God, though many fond Husbands nourish them therein, and by pampering and puffing them up by delicate Fare, costly Apparel, and Idleness, teach them to despise themselves and all others. So far my Author.

And let me here have leave to say, That the pride & peevishness of some Wives to their Husbands in our dayes, hath brought an ill report on Matrimony; and 'tis to be feared, hath frighted many from the remedy of Marriage, into the Disease of Adultery and Uncleanness. If Wives would, by their discretion, and by their meek and quiet Spirits, they might gain their Husbands love and affection, and they might do this kindness for those of their Sex that are unmarried; they would raise and quicken the Market, so that Tradesmen that are well stock'd with Daughters, should not have cause to complain that their Daughters are the veriest Drug they have about them. Let the Wife make it her business to please her Husband in lawful things, and to the rest of her Endowments, of

Parts, Parentage, Beauty, Education, Portion, add that which makes the reſt, That they are not meer Cyphers in compariſon and account; namely, Let her ſtudy to frame and compoſe her ſelf what may be, *viz.* lawfully, to her Huſband, in conforming her Manners to his. And let not the Husband delight to domineer over his Wife, or pleaſe himſelf in ſhewing alwayes his Authority, (*which none but fools will do*, ſaith Mr. *J. Robinſon*). *Nabal* was, according to his Name, a very Fool, that was ſo churliſh, that neither Wife nor any body elſe could ſpeak to him. It was *Abigails* wiſdom to bear patiently with him; as it was the wiſdom of *Socrates*, that taught him to beat with his *Zantippe*, her daily home-brawlings, and thereby learned him to converſe quietly and patiently with unreaſonable, perverſe, and peeviſh perſons abroad.

The Husband ſhould be able alway to guide, counſel, and direct the Wife, to go before her as a man of knowledge. *His Wife he ſhould uſe as a Comfort and Helper, not*, (ſaith Sir *Walter Rawleigh*) *as a Counſellor. When* Adam *in Innocency*, (he obſerves) *and* Solomon, *the wiſeſt of Temporal Princes, took counſel of their Wives, they both miſcarried; no ſuch wonder as lamentable then that other men have been ſo allured to ſo many inconvenient and wicked practices by the perſwaſions of their Wives, or other beloved Darlings. If* Adam *in the ſtate of perfection, and* Solomon

the

the Son of David, *God's chosen Servant, and himself a man endowed with the greatest wisdom, did both of them disobey their Creator by the instigation, and for the love they bear to a Woman; It is not so wonderful, &c. that others have done the like.* So he.

CHAP. II.

Of the Marriage of Persons in Holy Orders.

MArriage is honourable amongst all; our Saviour graced a Wedding with his presence at *Cana* in *Galilee*, *John* 2. and there manifested his Glory, by working that Miracle, of turning Water into Wine: By which those who enter into that state, might be put in mind, that their sorrows should be turned into joys. The Apostle St. *Paul*, Ephes. 5. 32. makes Marriage a Mystery, and to set out the relation and love 'twixt Christ and his Church. And lastly, 'Tis thought Heaven is set out in Scripture by a Marriage-Feast, *Mat.* 22. and the Joys of Heaven represented by the joys of a Wedding, *Rev.* 19. The *Nazarites* that were whiter than Snow, by reason of their vow of Holiness, were not defiled by their Marriage.

Of the Marriage of Priests.

The High Priest under the Law, was not forbidden to Marry, onely he must have a Wife so and so qualified. *Aaron* the High Priest, the Saint of the Lord, a Type of our Lord Christ, was Married, and the High-Priest-hood annexed to his Family, and entail'd on his posterity. It is made a Character of *Antiochus Epiphanes*, or *Epimanes* rather, that he should not regard Women, or desire Women, in the Old Testament, *Dan.* 11. 37. And 'tis made a mark of the Antichrist, and branded for a Doctrine of Devils, (according to our Translators) to forbid to Marry in the New Testament, 1 *Tim.* 4. 1, 3. And as Priests and Prophets under the Law might lawfully marry, so might the Holy Apostles and Ministers of our Lord and Saviour under our Gospel. St. *Peter* the first, or chief of the Apostles, as to a primacy of Order, was of this Order himself. And St. *Paul* asserts his right and power to lead about a Wife or Sister, as well as *Cephas* or *Peter*, and other of the Apostles of Christ.

The Scripture foreseeing (saith a Reverend Author) *the frensie of this Heresie*, (viz. *of forbidding marriage to Priests*) *made the Wall higher and stronger, of the lawful marriage of the Ministracy; for besides the places wherein generally it*

is

is (without all exception) permitted to all Orders of men to Marry; it ſpeaketh eſpecially of the lawful uſe of Marriage in the Miniſtry. It ſpeaks particularly of their Wives, likewiſe of their Children: which we remember not to be done in any other eſtates; onely of the Kings it is ſaid, That they ſhould not marry many Wives: Wherefore the Miniſters having not onely the common evidence which all other men have to hold their Wives by, but alſo certain Specialties, and ſpecial Charters, whereby the quiet and peaceable poſſeſſion of them is warranted, it is evident that the Popiſh Court, which impleadeth them, and condemneth them for their Wives, is a lawleſs Court. So Mr. *Cartwright*, in his Anſwer to the *Rhem. Teſt. Annot.* on St. *Mat. chap.* 8.

And amongſt the Canons aſcribed to the Apoſtles, it is decreed, *Can.* 5. *If any Biſhop, Elder, or Deacon, under colour of Religion, or reverence, put away his Wife, let him be ſeparate from his Miniſtry; if he abide in that mind, let him be depoſed.*

This Canon (ſaith the aforeſaid Author) *is of a contrary ſpirit to you; for you ſever men from their Wives, that ſever themſelves to the Miniſtry; and it ſevereth men from the Miniſtry, that ſever themſelves from their Wives, under pretence of the Miniſtry.*

Again, Mr. *Perkins*, in his demonſtration of the *Problem*, teſtifies, *That the Marriage of the*

Clergy,

Clergy, for the ſpace of 300 years after Chriſt was a thing alwayes freely allowed without prohibition, or vow of perpetual continency.

Athanaſius in his Epiſtle to *Dracontius*, ſaith, πολλοὶ ἐν τῷ ἐπισκόπων οὐ γεγαμήκασι, μοναχοὶ δὲ πατέρες τέκνων γεγόνασιν. ὥσπερ καὶ ἐπισκόπους πατέρας, τέκνων καὶ μοναχοὺς ἐξ ὁλοκλήρου γένους τυγχάνοντας. *And there are many of the Biſhops,* ſaith *Athanaſius, that have not married; and contrariwiſe, many Monks we ſee daily become Fathers of Children. Again you may obſerve many Biſhops to be Fathers of Children, and many Monks that have not ſought to ſee their own Generation; for this is lawful, and the other is not forbidden, but every one as he liketh, let him undertake to live. And whereas we read,* ſaith the Decretal, c. 56. *That the Sons of Prieſts have come to the honour of the Papacy, we muſt not underſtand them to be begotten by Fornication, but by lawful Marriage, which was lawful for the Prieſts every where, until the time of prohibition; and in the Eaſt Churches is lawful to this day. The ſingleneſs of Prieſt-hood was inſtituted, becauſe of the poverty of the Churches wanting ſufficient means to maintain many families of Biſhops, Prieſts, and Deacons.* D. 28. c. d. Syr.

Pope *Siricius*, about the year 385. forbad Prieſts Marriage in the Weſtern Church. But that Decree had no Univerſal Admiſſion in the Church until the time of Pope *Hildebrand* 1007.

And

And 'tis observed that Bishops and Priests married in *England* until *Anselms* time, that is, about 1100 years after Christ, no Law forbidding them. 'Tis an observation of *Balsamon* on the 5th Canon of the Apostles, that it was lawful before the 6th Synod in *Trullo*, for the Bishops to marry and have Wives, yea after they had received that dignity. And for my part, I think, Arch-Bishop *Cranmer* the Martyr, no less a Saint, though once or twice married, then if he had lived single. Arch-Bishop *Parker* also, as I have read, was a married Man; and our Church, since the Reformation, never forbad any of her Fathers or Children to Marry, *eo nomine*, or else they could not be Presbyters, Priests, Bishops, or Arch-Bishops.

It was smartly replyed by Dr. *Featley*, when some had charged it on the Puritans, that they were *Calvinistæ tantum non in Sabbato*, that their Adversaries were *Papistæ tantum non in uxoratu*. Certainly Bishop *Mountague* of *Norwich*, Bishop *Wren*, and Bishop *Cozens*, were all Canonical Men, and yet all Married. And Bishop *Laud* was one of the first that for a while was thought to discountenance Marriage in men of Holy Orders, saying, *That in disposing of Ecclesiastical Preferments, he would prefer the single Man before the Married, supposing the Abilities of the Persons were otherwise equal.* But Dr. *Heylin*, that wrote his Life, tells us, by what means

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and method, he ſought to procure other apprehenſions of him; namely, by negotiating, not long after, a Marriage between Mr. *Thomas Turner*, one of his Chaplains, and a Daughter of *Windebank*, his old Friend; and he officiated the whole ſervice of their Marriage in his own Chappel, at *London*-Houſe, joyning their Hands, and giving the Nuptial Benediction, and perfecting all other Eccleſiaſtical Rites which belong to the Solemnization of Matrimony by the Rules of this Church. *D. H. in his Life*, p. 212.

I acknowledge that the Papiſts urge againſt the Marriage of our Clergy, the ill manners and lives of their Children. I confeſs I cannot tell of any one of our married Clergyes Wives, that can match that Whore, who, they ſay, was the Mother of *Gratian*, *Petrus Corneſtor*, and *Peter Lumbard*; yet doubtleſs there have been famous men who have been Children of Biſhops, the Fathers of the Church, and of others in Holy Orders. Biſhop *King*, late of *Chicheſter*, was the Son of Biſhop *King*, ſometime Biſhop of *London*. Biſhop *Hall*, late of *Cheſter*, was the Son of Biſhop *Hall*, Biſhop of *Norwich*, whoſe Works praiſe him in the Gate. And it hath been obſerved, that five Knightly Families deſcended from Arch-Biſhop *Sands*, Arch-Biſhop of *York*. One of the greateſt blots in our Engliſh Biſhops Eſcutcheons in this matter is, that

Sir

Sir *Toby Matthews*, a great Son of the Church of *Rome*, was a Son of Arch-Bishop *Matthews* of *York*.

Let me add, for the honour of our Married Clergy, that Sir *Francis Drake*, that famous Sea Captain, was the Son of a Minister in *Devonshire*.

Many at this day have attained to the honour of Knighthood, who owe their Estates to Bishops and Arch-Bishops: And 'tis no abatement to their Honour, that the late reverend and renowned Bp. of *Chester*, Bp. *Wilkins*, his Mother was the Daughter of a Minister, *viz.* Mr. *John Dod*, a man famous in his Generation for Piety, and a learned Man, and who taught that excellent Critick of *Christ-Church*, Mr. *Gregory*, and the great Bishop of *Winchester*, Hebrew.

It cannot be denyed, that most of the Antient Writers cry up the excellency of Virginity; and that divers of the Fathers pleading for the singleness of Priests, do detract from the due praises of Marriage.

So *Siricius* stuck not to say, *That they that are in the flesh, that is* (saith he) *in Matrimony, cannot please God.*

And *Ambrose*, *Offic. Lib.* 1. *Cap. ult.* will have the Priests to be pure from Marriage, and to be contaminated by Marriage. But the blessed Apostle St. *Paul*, a greater than these, allows a Bishop to be the Husband of one Wife, that is,

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one who liveth chaſtly with one Wife alone at one time. And whereas ſome would oppoſe Marriage and Chaſtity, the ſame Apoſtle, in *Titus* 2. 4, & 5. teaches us, that Wedlock and Chaſtity are not divorced or ſeparated each from other, but may dwell together in the ſame Houſe and the ſame Boſom, exhorting *Titus*, *to teach the young Women to be ſober, to love their Huſbands, to love their Children; to be diſcreet, chaſt, keepers at home, good, obedient to their own Huſbands.* That which the Apoſtle *Paul* ſaith, in 1 *Cor.* 7. *That 'tis good for a man not to touch a Woman*, is to be interpreted, 'Tis not expedient, *viz.* that if a man have the gift of continency, and with particular reſpect to the Chriſtian Church in that time of Perſecution; for the Apoſtle ſaith, *Nevertheleſs to avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband*, Verſ. 2. of the ſame Chapter.

And *Paphnutius*, a good Man, and a Biſhop in the Council of *Nice*, though himſelf a ſingle Perſon, named an honeſt Matrimonial Conjunction, *a Godly Chaſtity.*

The *Celibaty*, or ſingle-Life of the Clergy, and others in the Popedom, hath hindred much good, and given great occaſion to abominable ſins.

St. *Ulrich*, Biſhop of *Auſpurgh*, in an Epiſtle which he wrote, complained of a fearful Spectacle at *Rome*; namely, that after Pope *Gregory*

ry had decreed and confirmed the unmarried kind of Life, he intended to fish in a deep Pond at *Rome*, hard by the Monastery of the Nuns; the Water of the Pond being let out, they found more than six thousand Heads of Children, which had been cast into the Pond and drowned; these were the fruits of the unmarried life: Whereupon Pope *Gregory* amazed at the sight, abolished that Decree concerning the unmarried kind of life; but the succeeding Popes decreed the same again.

And in the Monastry of *Neuburgh* in *Austria*, where there had been Nuns who were displaced for their ungodly leacherous doings, as my Author saith, when the *Franciscan* Fryers, who were set therein, intending to build, digged up twelve great Pots, in each Pot was a Carcase of a little Child.

We are told, that the Multitude of Bastards are so great at *Rome*, that they are constrained to build particular Monastries, wherein they are brought up, and that the Pope is named their Father; and that when any great Processions are held in *Rome*, the said Bastards go all before the Pope. If the Pope be accounted Father to all the Bastards, that may call the Whore of *Babylon* Mother, I suppose he may have as many Children every day in the year, as that Countess had at a Birth, namely, as many as there are dayes in the year.

Our

Our Histories tell us, That *John de Crema*, an *Italian* Cardinal, was sent over from *Rome* to *England*, with his bigness and bravery, to bluster our English Clergy out of their Wives; he made, 'tis said, a most gaudy Oration in the commendation of Virginity; and on the same Night at *London* he was caught in Bed with a Harlot. See *F. H.* B. 3. p. 23. But the Cardinal might far sooner and easier be permitted his Concubine or Harlot, than the English Clergy their lawful Wives, the Pope being Judge.

We find afterwards, that the Clergy paying a Fee or Fine to the Pope, were tolerated their Concubines: And this custom was so general, and thought so justifiable, that when one of the Priests pleaded he had no Concubine, it was answered strait, *Habeat si velit, solvat pecuniam*, He may have one if he will, let him pay his Money.

Yea, it has of late dayes been maintained, That Marriage in a Clergy-Man, is a greater sin than Fornication, if not than Adultery; and yet their Schoolmen, *Thomas* and *Scotus*, that in other things differ, agree in this, *That the single life of Priests, is not by Scripture prohibited, but by the Constitutions of the Church.*

What shall we say to these Men that make it a greater sin to break the Law of the Church, than the Commandments of God? Sure we are, no Scripture prohibits the Marriage of Priests

or

or Ministers of the Church. The Apostles were no more enjoyned to forsake their Wives, than their Father and Mother, House and Land; and that saying of our Saviour, *That whosoever did forsake father or mother, or house and land, or wife for his sake*, respected those that were not Apostles, as well as them that were. 'Tis well noted by our Church Historian, that *Enoch walked with God, and begat sons and daughters*: *In which Enoch*, saith he, *met the threefold capacity of King, Priest and Prophet*: He made not a Prayer the less for having a child the more; and let us be but alike holy with *Enoch*, and let others be more holy with *Anselm* and *Dunstan*, that opposed the marriage of the Clergy here in *England*. They say of the latter, that *he took the Devil by the nose*; how true that is I know not, but in this point, *forbidding to marry*, being a *doctrine of Devils*, 'tis true enough, that the *Devil led him by the nose*. If that place be urged, 1 *Cor.* 7. 33. where the Apostle saith, that *he that is married careth for the things of the world, how he may please his wife*! The Historian answers, *These things are* vitia mariti, *not* matrimonii; uxoris, *not* uxoratus, *flowing neither from the exercise of marriage, but only from the depraved use thereof, which by Gods assistance and mans best endeavours, may be rectified and amended*. So he.

That other saying of the Apostle in the same Chapter, *Defraud ye not one another, except it be*

with consent, for a time, that ye may give your selves to fasting and prayer, and come together again, that Satan tempt you not, by reason of your not having the gift of continency, doth not justifie the Popish Prohibition of marriage; for that Interdiction of the Marriage-bed is voluntary, by mutual consent of the parties, and temporary only, *durante bene placito*: But the Popish Prohibition is impulsive, by the power of others; and perpetual, to continue during their lives, *F.H.b.3.p.22.* Wo to them by whom so great offences and scandals come, as do daily in the Papacy, from the forbidding to marry. If marriage be a Sacrament, why should the Priest be Interdicted the use of it? and if it be uncleanness, as the *Marcionites* and *Manichees* taught, why are the common people, the Laity indulged it? There were, I know, the Scripture saith, *Mat. 19.12. some that made themselves Eunuchs for the kingdom of heaven*: But our Saviour hath laid upon his Disciples, whether Ministers or ordinary Christians, no such unnecessary burthen. If a man have the gift of continency, which is not a common, but a proper gift, he may receive it, but not in *Origens* sense, who allegorized other Scriptures, and 'tis said, took this in a literal sense; by the same reason we should cut off our right hands, and pluck out our right eyes, and dismember our selves, and destroy our bodies, lest they should be occasions

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and inſtruments of ſin to us: But this way of interpreting thoſe ſayings of Chriſt in the Goſpel, would be contradictory to God's Law, *viz.* the Sixth Commandment. The Apoſtle *Paul* ſaith indeed, *Mortifie your members which are upon earth*, which he expounds to be *fornication, uncleanneſs, evil concupiſcence*, &c. But whilſt the Church of *Rome* would compell her Prieſts and Nuns to be like the Angels of Heaven, *neither marrying, nor giving in marriage*, 'tis too apparent, they occaſion many to be worſe than Beaſts, and to be delivered over to the unclean Spirit, or to be poſſeſſed with an unclean Devil.

It is marked, that thoſe who have neglected the remedy of marriage, which God hath preſcribed, have in vain uſed other means and methods of cure. In vain, as to the cure of Concupiſcence, did St. *Jerome* ſtrike his breaſt with ſtones, St. *Francis* embrace and kiſs the ſnow, to cool himſelf, and quench this fire of Luſt; and St. *Benedict* ſtrip himſelf naked, and lie among the thorns. In vain do the Romiſh Prieſts and Nuns make Vows of *Celibacy*, or Single-life; they Vow that which is not in their power, that is, to live always ſingle, and yet chaſtely; whereas the gift of continency is a proper gift, and rarely given. If they ſay, they will pray for this gift. But where hath God promiſed to hear ſuch prayers, it not being neceſſary to ſalvation to

-live chaſtely, without uſing the remedy. God gave not this gift to thoſe he loved dearly, to *Moſes*, to *Aaron*, to *Samuel*, to *David*, to *Iſaiah*, &c. *Ignatius* and *Ambroſe* tell us, that all the Apoſtles except *John*, were married; *Philip* the Evangeliſt had four Daughters; and *Platina* in the Life of *Cletus* the firſt, ſaith, that St. *Luke* was married, and that his wife was in *Bithynia*.

'Tis a fond ſaying, an imagination of theſe mens brains, that the Apoſtles had wives, but that after their undertaking the Office of Apoſtleſhip, they never accompanied with them; they may as well ſay, they left for ever all propriety in their children, in their houſes, in their fiſher-boats: But we ſee that they did not, St. *John* had his houſe, wherein he entertained the Bleſſed Virgin *Mary* after the death of our Saviour.

Again; as to the Vows of *Monks* and *Nuns*, ordinarily they are made unwillingly, or without knowledge of what they do, and whether they ſhall have power to contain. Men make their daughters Nuns at twelve years of age, and their ſons Monks at fourteen, when they know not what Concupiſcence meaneth, and which after kindling, burns more violently, like cinders covered over with aſhes, at laſt break out violently into a flame. Witneſs the unchaſte lives of many that are under this Vow of Chaſtity,

ſtity. But *if they cannot contain, it is better* for them *to marry than to burn*; better break an unneceſſary and unlawful Vow, than the Commandment of God; better a Prieſt, or Monk, or Nun, their Vow notwithſtanding, marry, than to break the Commandments of God, and their Vow in Baptiſm. 'Tis horrid to think that the Popes forbid marriage, and permit or tolerate fornication and adultery in their Prieſts as a leſs crime than marriage.

Again, That although a man that hath had two Wives, be accounted irregular in the Papacy, yet he that hath had divers Concubines is not, as Pope *Innocent* III. declareth. If for the ſtrengthning of their unlawful Vows, they urge that of the Apoſtle, 1 *Tim.* 5. 11, 12. where he ſaith, *Refuſe the young widows; for when they have begun to wax wanton againſt Chriſt, they will marry; having damnation, becauſe they have broken their firſt faith.* This may be anſwered from the context, namely, that younger widows ſhould marry, and guide the houſe, and not be received into the Office of Deaconeſſes, of being ſervants to the Church, to relieve or look to the ſick, and to ſuccour the poor, becauſe ſuch perſons, if they ſhould make ſuch a promiſe to the Church, to continue in that ſtate all the days of their life, would be apt to break it, either by being wanton againſt Chriſt, committing fornication, or elſe would be under the power of their

husband, and ſo not be at liberty to ſerve the Church. Now therefore the Apoſtle concludes, that none ſhould be received into the Church as Deaconeſſes, under the age of threeſcore, at which time, ſaith one, the Vow of not marrying would be ridiculous. *Therefore the Pope and his Clergy*, ſaith Dr. *Fulk*, *admitting other widows or virgins to profeſs or vow Continency, do ſin againſt the expreſs Commandment of the H. Ghoſt. Nor was the want of Monaſteries, and Monkiſh and Nuniſh Rules and Orders in the Apoſtles times, the occaſion of this Prohibition or reſtraint: For*, ſaith my Author, *the Incontinency of Nuns and Monks in Cloyſters, and under all your Rules and Orders, hath and doth daily give ſufficient proof, that Luſt will not be kept out by the walls of your Monaſteries, nor by the Rules and Preſcripts of your Orders. So then as the experience of ſome younger widows that had followed after Satan, was a ſufficient reaſon to cauſe the Apoſtle to refuſe all young widows to the Office of Deaconeſſes; ſo the experience of ſo many Milch Nuns, and filthy Monks and Friers, teach us, that no young perſons are to be admitted to any Vow or Profeſſion of perpetual Continency.* Let me add here what the ſaid Doctor hath out of *Wierus de Præſtig. Dæmon. l. 3. cap. 9, 11. edit. 3. That the Devil helpeth the Nuns in their abominable luſts, in divers Nunneries in* Germany, *namely, in the Province of* Colen, *where the Devil in the likeneſs of a Dog, was ſeen to fall upon them in*

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the Lay time, in moſt beaſtly manner, about the year of our Lord, 1558. *alſo in the Nunnery of* Nazanth *in* Colen, *the Nuns in moſt filthy manner, ſuffered the ſame illuſion oftentimes, in the ſight and preſence of many,* anno 1564.

The ſtate of the Church, ſaith *Gerſon* Chancellor of *Paris, is grown altogether bruitiſt and monſtrous; and ſhould give an* Item *to the Overſeers to enquire, whether the Cloyſters of Nuns, be not become the Stews of Harlots — and who would think,* ſaith the Author of the Triumph of *Rome* over deſpiſed Proteſtancy, that *ſo wiſe a man as* Cæſarius Branchedorus *could ſo far over-reach as to ſay, that the luſts of whoredom and gluttony, and other ſhameful enormities, had gotten ſuch a head, that young men did* pati muliebria, *and Prieſts did* facere virilia; *and that their Nuns did, as it were, openly profeſs unchaſtity; and at laſt, that whoſoever was noted to be a ſhameleſs Adulterer, or a wild Ruffian, that had laviſh'd out all his Patrimony,* anu, pene, ventre, *was ſure to betake himſelf to the Court of* Rome *as his Sanctuary.* And again, *Who could have looked for ſuch language to fall from ſo grave an Author as Eſpencæus, that our Anceſtors wiſh'd, that our Clerks ſhould turn their wives into their ſiſters; but now our age turns them into Lemmans and Whores, and conſequently their lawful iſſue into Baſtards.* And again, *God hath taken away our ſons, and the Devil hath given us Nephews; and*

could imagine that ſo learned and ingenious a man as Eraſmus *would ſo far wrong his neighbours, as to ſay, that a number of Monaſteries are ſo degenerated, that the Stews are more chaſte, and ſober, and modeſt then they.*

The ſupplication of Beggars tender'd to King *Henry* VIII. aſſured him, that by virtue of the Sacred Votaries, there were a hundred thouſand Whores in this our Nation. Fryar *Menolem* in the Pulpit cryed to the Clergy, *Ye my Maſters of the Church, do not damn your ſouls: Ye have now Birds in the Cage that chirp to you by night; yt know my meaning, put them away.* So the Author of *Romes Triumph over deſpiſed Proteſtancy*, which ſome ſay was Biſhop *Hall*.

Our Church Hiſtorian tells us, that King *Stephen*'s fury fell moſt fiercely on the Dean and Canons of *Pauls*, for croſſing him in the choice of their Biſhop; for he ſent and took their *Focaria's*, that is (*Roger Hoveden* being Interpreter) their *Concubines*, and caſt them into the *Tower of London*; where they continued many days, not without much ſcorn and diſgrace, till at laſt thoſe Canons ranſom'd their liberty at a great rate, *F. Hiſt. Book 3. p. 27.*

From theſe premiſes, I hope we may ſafely draw this good and honeſt Concluſion, That marriage is not to be prohibited to a whole Order of men within the pale of the Church, neither directly, nor by conſequence; and that 'tis

not

not expedient to ſuffer young men, and young maids or women to vow *Celibacy* all their lives.

It was piouſly ſaid of Pope *Pius* the ſecond, *That for great cauſes Prieſts wives were taken from them, but that for greater cauſes they ought to be reſtored to them again:* See *Platina* in the life of the ſaid Pope.

It is better to marry than to burn, ſaith St. *Paul*; and the Canons of St. *Paul's* Church aforenamed, had much better have had Wives than *Focaria's*, Fire-makers, or Concubines.

How horrible is it that the Church of *Rome* doth hold, *That 'tis much better, and leſs offence, for a Prieſt to uſe another mans wife, than to marry one of his own, after that he hath once accepted and married our dear Mother the holy Church for his wife during life.*

But leaving ſuch *Apocryphal* Doctrine of the Romiſh Church, I come to the Canon of the holy Scripture, 1 *Cor.* 7. 2. *To avoid fornication, let every man* (and therefore Spiritual perſons are not exempted) *have his own wife, and every woman* (and therefore Nuns are not interdicted) *have her own husband*, and to avoid fornication it is enjoyned; and therefore all perſons of both Sexes, who have not the gift of Continency, are bound to marry; nor can any Vow or Oath be *vinculum iniquitatis*, *i. e.* a Bond of Iniquity, and oblige againſt God's Law, which ſaith, *Thou ſhalt not commit Adultery*; and, *It is better to*

marry

marry than to burn. Besides, if two Oaths be taken, and the one contradict the other, the first is obligatory, and not the second. Now all Priests and Nuns in Baptism vowed to keep all God's Commandments, and therefore the Seventh, *not to commit Adultery.*

Those Scriptures, *Be ye holy, for I am holy*; and, *Pray continually*, concern all Christians, as well as Priests and Professed persons; and therefore if they be interpreted to oblige from marriage, they oblige the Laity as well as the Clergy, to use the ordinary distinction. Besides, *Aaron* and his Sons, though married persons, were daily both morning and evening to attend upon the Sacrifice, and to burn Incense every morning, *Exod.* 30. 7. and this Incense was a Type of Prayer, which every Christian, whether married or single, is bound to offer up unto God daily. As for holiness, Matrimony is not inconsistent with holiness, witness *Abraham*, *Isaac* and *Jacob*, *Aaron* the servant of the Lord, and *Enoch* that walked with God, and yet did not forsake his wife and children; and 'tis observable, that the *Bosom of Abraham*, although a married person, is used to set out Heaven by in the Scripture. If Heaven had been set out by the Bosom of any Saint in Heaven, that had always led a single life on earth, what triumphs would *Rome* have made on that occasion. And whereas 'tis said, *Rev.* 14. 4. *Those that follow the Lamb*

Lamb whitherſoever he goeth, theſe are theywhich are not defiled with women, for they are Virgins. Certainly Chriſt is followed whitherſoever he goeth, not only by the bleſſed Saints that have led a ſingle life, but alſo by married perſons, as Patriarchs, Apoſtles, Martyrs, and innumerable others, as the Scripture ſpeaketh, 2 *Cor.* 5.6. 1 *Theſſ.* 4.17. And the Apoſtle ſpeaks of all kind of true Believers, 2 *Cor.* 11.2. Theſe are bought from among men, to be firſt-fruits unto God and the Lamb; theſe are dedicated, as firſt-fruits uſed to be, unto God. They are called ('tis thought) *Virgins*, becauſe they adhered to Chriſt, when the Whore of *Babylon* had made all the Kings and Nations of the earth drunk with the cup of her fornication. It is conceived this place may have reference to thoſe Iſraelites that were inticed to Idolatry by the Midianitiſh women; and 'tis frequent in Scripture to call, or compare Idolatry to Adultery or Fornication; becauſe God's people are betrothed and married unto him, he is their Husband, and they his Spouſe, and when they go after Idols, they are ſaid to give God a Bill of divorce, and to go a whoring after other gods. Or, as Dr. *Hamond* on the place, *Theſe are they which had kept pure from all the heretical Gnoſtick corruptions of uncleanneſs.* Where there is neither ſpiritual nor carnal Fornication or Adultery, there is no defiling with women; for the marriage-bed in

Scripture

Scripture-Dialect is the bed undefiled, and *to the pure all things are pure. The unbelieving husband, is ſanctified by the believing wife; and the unbelieving wife, by the believing husband, and therefore are their children holy.* If marriage was filthineſs, or uncleanneſs, or a vice, or that married perſons could not pleaſe God, doubtleſs the H. Ghoſt would never have ſaid, *Marriage is honorable amongſt all*, and therefore amongſt Clergy men; nor would our bleſſed Saviour have been born of a Mother, though a Virgin, yet eſpouſed and married to a husband, namely to *Joſeph. Marriage*, one ſaith, *fills earth, and Virginity heaven*; but if there were no Saints in earth, how ſhould there be any in heaven? if earth were empty, how could heaven be full of Saints? He did not commend his Sex that ſaid, a woman was a neceſſary evil; for how evil then muſt man be deemed, for whom ſuch an evil is neceſſary? and I take him to be a fool as well as mad, that being asked, whether he was married? he anſwered, *He was never ſo mad yet*; for I dare ſay, there are more made ſober than mad by marriage. I preſume, that Hypochondriacal Melancholy, a *ſpecies* of madneſs, doth more ſeiſe and diſtract ſingle, than married married perſons. And confident I am, as one ſaith, that the Patriarchs did converſe with many wives more chaſtely, than many do now adays with one; ſo that many live now

more

more holily and chaſtely in Wedlock, than others in their Cloyſters and Cells. And if when a voyce from heaven calls to ſingle perſons, whether man or woman, whether Eccleſiaſtical or Temporal perſons, *Let every man have his own wife*, &c. Let them not ſay or reply, I do not meddle with any ſtate that is common or unclean. If they ſhould, I reply to them again, *What God hath cleanſed*, or rather always accounted a pure, holy and undefiled eſtate, that *call not thou common or unclean.*

CHAP. III.

Qualifications requiſite in them that marry.

AS for the Qualifications of a Husband or Wife, I would adviſe all to look at *true Religion* in the firſt place, that thoſe that marry, may be ſaid to marry in the Lord. If I miſtake not, this was that King *James* adviſed Prince *Henry* unto, *v.* B. Δ. 2 *b. p.* 72, &c. When *Solomon* married the Daughters of a ſtrange god, then he fell to tolerate, if not to worſhip their Idols.

Next to Religion, I ſhould commend a *Suitable Diſpoſition*, and a *Conformity in Manners*, that

that man and wife may delight in the ſociety and converſe one of another. And as I would not have a man or woman marry meerly or chiefly by their eyes or fancies; ſo neither would I adviſe a marriage betwixt thoſe that have an averſneſs or antipathy at firſt ſight each to other. I would have a natural, free and unenforced affection before marriage. When there is no other affection 'twixt parties than what is the fruit of *Ratiocination*, or *Syllogiſms*, I would never perſwade a marriage: Syllogiſtical love, ſuch as is raiſed thus:

Every man muſt love his wife:
But this woman is my wife;
Therefore I ought to love her.

And ſo on the part of the woman in reference to her husband.

Every woman muſt love her own husband:
This man is my husband;
Therefore I muſt love him.

I ſay, this love goes ſo far about, that it is like to be long before it bring home affections. Nature is always at hand, and natural affections are up at firſt view; but Reaſon, Religion and Grace too, are ſometimes to ſeek, or held off at diſtance by Paſſion. 'Tis true notwithſtanding,

ſtanding, that thoſe that match meerly by the eye, many times meet with their match, an eye-ſore, or a very thorn in their eye; and that beauty which was a Loadſtone to attract their love, proves a ſnare to others, and a torment to themſelves, whilſt it draws others eyes to the ſame object, and occaſions jealouſie. And if neither of theſe happen, as oftentimes both do, yet a diſeaſe, a ſickneſs, or at leaſt old age changes the beautiful *κόσμος*, into a *Chaos*; and the moſt *lovely countenance*, into an object in which thou wilt ſay, *I have no pleaſure.*

Next, let me adviſe you not to marry by the ear, not for honor, or great parentage, and noble Titles; for theſe without virtue and money, are of ſmall value, an empty ſound, a tinkling cymbal, yea, more diſcord than harmony for the moſt part in ſuch matches, and hence ordinarily is the worſt ſort of marriage-muſick. Imparity in birth and parentage makes odds, where all ſhould be even; the one oft lords it in this caſe, and the other is but a ſervant, and a ſervant to to their fellow yoke-fellow, a ſervant, underling to all their high kindred, and often deſpiſed by their own ſervants. 'Tis in ſuch families oft as 'tis in the Family of Hawks, the males are the underlings, and the females have the reſpect, the glory, the maſtery.

I ſhould further adviſe, not to marry by the hand or weight, meerly for money: To marry

the

World or Mammon, this is next to marrying the Devil. 'Tis true, a wise Counsellor advised his Son *to marry a wife with something*, *because nothing could be bought in the Market without money*: Yet a match *meerly* for money, is not of Gods making, nor mans making, God never appointed, nor ever approved of such matches; and I have seen a Picture of three marriages, one said to be made by God, another by Love, and a third by the Devil, and this third in the Picture was, when two old covetous wretches married together, that they might joyn house to house, land to land, and bag to bag. It was well observed by Mr. *Herbert Palmer*, in his little piece of making Religion ones business, that he never found in all the Scriptures, amongst all the ends of marriage, that God ordained marriage to make one rich. And if so, then if we will make that the chief end of marriage, which was never by our Maker and the Author of marriage, intended or designed any end at all, how much are we degenerated! how have we degraded our selves, and sunk Gods Ordinance into earth, mire and dirt! If I mistake not, the *Jews*, and our Ancestors the *Saxons*, used to purchase their wives with gifts or dowries: Hence the custom with us, of laying Gold and Silver upon the Book, in the Solemnization of Matrimony, and the Minister's giving it to the Bride; and perhaps also those words in the Office appointed

pointed on the mans part, *with all my goods I thee endow*; and the money given at that time, was an earneſt of the reſt. A good wife at any rate, is a good bargain. I had much rather give money to buy a wife, then ſell my ſelf to purchaſe a rich one. *Intolerabili nihil eſt quam fœmina dives*: he that marries for 100 s. & 1000 s. a 100, a 1000 to one but he is overwiv'd. As he that marries above himſelf for honour, is like a ſhip that hath too much ſail for its ballaſt; ſo he that marries below himſelf for money, is like a ſhip over-laden, that hath too much burthen for its ſails, and ſo is in danger of ſinking. *They that will be rich, fall into temptation, and a ſnare, and into many fooliſh and dangerous luſts, which drown men in perdition.*

Well then, marry neither only or chiefly for beauty, by the eye; nor for honour, by the ear; nor for money or wealth, by the hand; but find out a meet helper, a ſuitable yoke-fellow, one whom you are ſure you ſhall love, becauſe you do love her, and that too for her Virtues and Qualifications, ſo decently lodged, that you cannot but be pleaſed to dwell with them.

To conclude this particular about the choice of a wife, and converſation with a wife, let me mind you what Wiſdom it ſelf adviſeth, namely, *To marry in the Lord*, A woman that feareth God, of a meek and quiet ſpirit, in whoſe

lips isthe Law of kindneſs, in whom your heart can ſafely truſt, a good houſewife, that will look well to the ways of her houſhold, and will not eat the bread of idleneſs, *Prov.* 31.

And that you may hope for ſuch a bleſſing, the greateſt earthly felicity; for your preparation to marriage, take King *James* his advice to his Son Prince *Henry*, *Keep your body clean and unpolluted, till you give it to your wife, to whom only it belongeth; for how can you juſtly crave to be joyned to a pure Virgin, if your body be polluted? why ſhould the one half be clean, and the other defiled?*

As for the time of your marriage, defer not to marry till your old age; for marriage was ordained to quench the luſt of youth. Marry not a woman unable, either through age, nature or accident for procreation of children; neither marry one of known evil conditions, or vicious education; for the woman is ordained to be a *helper*, and not a *hinderer* to man. Add hereunto as acceſſions, as that wiſe Prince adviſeth, if they may be had, *Beauty*, *Riches*, and *Friendſhip by Alliance* in your marriage; becauſe Beauty encreaſeth your love to your wife, contenting you the better with her, without caring for others; and Riches and great Alliance, do both make her the abler to be a helper to you: Marry eſpecially to one of your own Religion, weigh and conſider how you and your wife can be one

flesh,

fleſh, and keep unity betwixt you, being members of two oppoſite Churches: Diſagreement in Religion brings on with it, diſagreement in manners. *When you are married,* ſaith the Royal Author, *keep inviolably your promiſe made to God in your marriage; and for your behaviour to your wife, the Scripture can beſt give you counſel therein: Treat her as your own fleſh, command her as her Lord, cheriſh her as your helper, rule her as your pupil, and pleaſe her in all things reaſonable, but teach her not to be curious in things that belongs her not. Ye are the head, ſhe is the body; it is your Office to command, and hers to obey, but yet with ſuch a ſweet harmony, as ſhe ſhould be as ready to obey, as you to command; as willing to follow, as ye to go before: Your love being wholly knit unto her, and all her affections lovingly bent to follow your will.* Three Rules he eſpecially gives the Prince concerning his wife; *Hold her at the Oeconomick Rule of the houſe, and yet all to be ſubject to your direction —— Keep carefully good and chaſte company about her; for women are the fraileſt Sex —— And be never both angry at once, but when you ſee her in paſſion, you ſhould with reaſon danton yours.* B. Δ. 2 *b.* p. 82. 61

CHAP. IV.

Of Children.

ONe great end of Marriage, is the peopling the world with mankind, especially planting the Church with a holy Seed; because men and women, the individuals, dye, they seek lawfully and rationally, by marriage, the conservation of their kind; and because men cannot avoid death, and live ever here, they seek to live after death in their posterity; when they are dead in their own persons, they have a kind of Resurrection in their children. Good and bad, Saints and sinners, and those of both Sexes too, are desirous of children; *What wilt thou give me*, saith *Abraham*, *seeing I go childless? and this Eliezar of Damascus*, *a stranger*, *born in my house*, *is my heir*; and, *Give me children or else I dye*, said *Rachel*.

Encrease and multiply, was one of Gods first blessings to his Creatures, after their first creation. *Fruitfulness* is generally reckoned a *blessing*, as *Barrenness* a *curse* in the holy Scripture. God our heavenly Father, that hath the key of the clouds, he keeps the key of the womb: he opened *Sarahs* womb, that she conceived a Son in her old

age, and he faſt ſhut up all the wombs in *Abimelech*'s Court. Hence it is, that children are an inheritance of the Lord, and that it is accounted one of God's prerogatives, that he maketh the barren woman to keep houſe, and to be a joyful mother of children. And therefore becauſe the Patriarchs and Saints of the Lord were thus perſwaded, they made their humble addreſſes and petitions at the Throne of Grace for children.

The *Jews* tell us, that *Abraham* and *Sarah* put up their joynt prayers to God for a Son; ſo did *Hannah* the Mother of *Samuel*, and we may probably gueſs, *Zachary* the Father of *John the Baptiſt*, whilſt he miniſtred in the Temple and prayed; for we read, *Luke* 1.18. the Angel *Gabriel* ſaid to him, *Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth, ſhall bear thee a ſon, and thou ſhalt call his name* John: And truly, if God give a child in anſwer to prayers, 'tis to be hoped, that ſuch child will anſwer the Parents prayers, and prove a bleſſing; and ſo did *Iſaac*, *Samuel* and *John the Baptiſt*. I confeſs, that ſometimes wicked men, who are deſcribed to be ſuch, as call not upon God, have their fill of children, *Pſal.* 17. 14. and again, that *they ſend forth their children like a flock*; yea, *and their children dance*, Job 21.11. But yet I ſay, that children that are the fruit of prayers, are uſually a double bleſſing; when as

children bestowed on wicked Parents, who pray not for them, oft-times prove a dismal curse to them. In the one sort, God, as it were, lights in his servants Families a Candle, that their names be not put out in obscurity: In the other, he permits a fire to be kindled, and that to a kind of wild-fire, which soon consumes the whole house, with the timber thereof, and the stones thereof. 'Tis a blessing to be fruitful, and to have our name continued; on the contrary, 'tis a curse to be barren, and to have our names blotted out; and therefore God provided, that if the elder Brother dyed childless, the next Brother was to raise up seed unto his Brother, and that was to be called after his Brothers name.

The causes of Barrenness, are oft-times:

1. *Disobedience to Parents:* 'Tis just and equal that they should dye childless, that do not honour their Parents, by whom, under God, they had their own Beings, Births and Lives.

2. *Adultery and Uncleanness:* Those who lie with other mens wives, are punished with Barrenness in their own wives.

3. *Notorious Wickedness, and obstinate Rebellion against God:* When a man is wicked overmuch, well may God in wrath say, *Write this man Childless*; or, there shall no more of this mans seed be sown; and *Job* 18. 19. *He shall neither have son nor nephew among his people, nor any remaining in his dwelling.*

4. *An*

4. *An inordinate desire of great things in this world, and of the continuance of our Name and Family*, Psal. 49.

5. *Persecuting of Gods Saints and Servants, or afflicting the poor and needy*, Psal. 109. 13. *Let his posterity be cut off, let his name be wiped out.* Certainly on the other side, Fruitfulness is a blessing; and as a good Wife is the best Earthly blessing without us, so are Children a special gift of God. See *Psal.* 113. 9. & *Psal.* 127. 3, 4. *Children are an heritage of* Jehovah; *the fruit of the womb his reward*, or *wages*. Hebr. As Barrenness is threatned and inflicted sometimes as a curse, so is Fruitfulness promised and bestowed as a blessing; and yet God will be sought unto for this blessing. So did *Abraham* seek God for a Son, and obtained him: After *Isaac* had lived with his wife twenty years childless, they both (say the Jews) went to the Mount *Moriah*, and prayed there for a child, and God heard them.

I should not advise *Polygamy*, as a means to be fruitful, and to multiply our Progeny. One wife seems enough, and often too much for one man to govern; and 'tis observed, that some who have allowed or indulged themselves the liberty or licence of many Wives, have had the fewest Children. *Solomon*'s Wives and Concubines made up a thousand, and yet we read but of three Children he had by them all.

2. Next to Prayer for Children, let me adviſe a ſerious reſolution to bring up your Children which God ſhall beſtow on you, in the nurture and admonition of the Lord; reſolve you and your Children will ſerve the Lord. Endeavour to be able to ſay to God at laſt, when you come to give account of theſe Talents, *Of all thou haſt given me, have I loſt none:* There is never a ſon or daughter of perdition amongſt them, not a *profane Eſau*, or a *curſed Cham*, nor a *ſcoffing Iſhmael*, never a *wandering Dinah*, nor a *mocking Michal*; Lo, here am I, and the Children thou haſt given me.

3. Love God's Worſhip, the place of his Worſhip, and thoſe that miniſter about holy things. It was to *Hannah*, praying at *Shiloh*; to *Zachary*, miniſtring in the Temple; and to the Shunamitiſh woman, that ſo courteouſly entertained the Prophet *Elijah*; and to the Mariner and his Wife, that in Q *Maries* Reign hid that eminent Doctor and Confeſſor, Dr. *Sands*, after Archbiſhop of *York*, to whom God gave Sons, after they had been childleſs a long time.

4. Be you your ſelves God's Children, his Sons and his Daughters, and he will give you Children, Sons and Daughters, or at leaſt a name better then of Sons and Daughters, *Iſa.* 58. & *Pſal.* 128. *Bleſſed are all they that fear God, and walk in his way — Thy wife ſhall be as the fruitful vine upon the walls of thine houſe — Thy children like Olive-*

Olive plants round about thy table——*Yea, thou ſhalt ſee thy childrens children, and peace upon Iſrael.* And this laſt Clauſe, brings to mind that ſaying of our Saviour, Luke 21. 23. *Wo unto them that are with child, and to them that give ſuck in thoſe days.* If you ask why? it follows, *For there ſhall be great diſtreſs in the land,* namely, of *Iſrael, and wrath upon this people.* Elſe, ſave in caſe of war and deſolation, or in caſe of trouble and perſecution, as the times were like to be when St. *Paul* wrote to the *Corinthians*; 1 Cor. c.7. Elſe, I ſay, *Bleſſed are thoſe wombs that bear, and the paps that give ſuck*; the bleſſings of the breaſts and of the womb, are the language of the Holy Tongue: And though in troublous times it is not good, *i.e.* expedient to touch à woman, yet in Serene times, and of *Adam* in Innocency, *God ſaid, it is not good for the man to be alone:* And as we have a wo in *Luke* to thoſe that are with child, ſo have we a *Ve ſoli*, a wo to him that is alone, in *Eccleſiaſtes*; *diſtingue tempora & ſalves difficultatem*, diſtinguiſh the times when, or of which theſe things were ſpoken, and you will eaſily reconcile our Saviour's words and his Apoſtles, with thoſe of *Solomon's*. The Hebrew word *Ben*, which ſignifies *a Son*, comes from *Banah*, to build; and thoſe Mothers who bring forth children, are ſaid in Scripture to build up the houſe: So [illegible] prayed for *Boaz* his wife,

Ruth

Ruth, in this manner, *The Lord make the woman that is come into thy house like Rachel, and like Leah, which two did build up the house of Israel*; and I may say also, *Which two did build up the Church of God.* And if they built up God's Church on Earth, they made ready a people prepared for the Lord in Heaven: And as *Jerusalem which is above*, is said to be the *Mother of us all*, so in another respect, *Jerusalem* that is below, I mean the Church on Earth, doth bring forth Sons and Daughters to God, and is the Mother of all the Children of men, that are indeed also the Children of God, and Members of the new *Jerusalem* in Heaven, or above.

CHAP. V.

Of the Education of Children.

CHildren, of themselves a blessing, prove a cross and a curse too, unto their Parents, if not cultivated or well managed by a good Education. Teach a Child the way he should go, and he'll not forsake it when he is old:

Quo semel est imbuta recens servabit odorem
Testa diu.

Although ragged Colts prove often good horses,

yet

yet let the horſes run till they are ſix or ſeven years old, wild and unbroken, it will be a hard matter to tame and manage them. 'Tis good that a man bear the yoke in his youth: Blaſpheme not, ſaying, *A young Saint will prove an old Devil*; rather, a *young Devil* is like to prove an *old Beelzebub*. You may bend the *Oak* as well as the *Oſier*, whilſt it is young and tender: Now, now is the time, the ſeaſon, the very nick, article and joynt of time, when you may turn your Children which way you pleaſe. Oh then, now teach them, mind them to *remember their Creator in the days of their youth*; bring them up in the nurture and admonition of the Lord. Let God have the firſt-fruits of their time, the flower of their age; dedicate them to God betimes, by engaging them to him and his ſervice in the firſt place. God would have Children preſented to him in the Temple at forty days old; our Saviour ſaith, *Suffer little children to come unto me, and forbid them not, for of ſuch is the kingdom of God*: And our Lord was pleaſed with the Childrens *Hoſanna's*, as he rode in Triumph to *Jeruſalem*: *Out of the mouth of babes and ſucklings thou haſt ordained or perfected praiſe*, ſaith the Pſalmiſt, *Pſal.* 8.

God of old call'd to young *Samuel* again and again, whilſt he was a Child, rather than to old *Eli*. We keep a day to Commemorate the young Infants of about two years old, that were murthered

murthered for the cauſe of Chriſt, as well as of St. *Stephen* the Protomartyr, and of St. *Paul* the aged, that were put to death for the name of the Lord Jeſus. God of old ſeal'd the males amongſt the Iſraelites at eight days old for his own, his peculiar Treaſure. And if God will own your Children, why do not ye Parents preſent them to him? Children within the pale of the Church, God looks on as his Children: And if ye take his Children, your Sons and Daughters which you brought unto him, and offer them to *Molock*, to *Baal*, to Idols, or bring them forth, and up, to the Murtherer, or the *Abaddon*, the Deſtroyer of ſouls, by evil or careleſs Education, a thouſand times better had it been they had never been born. How will Children in Hell curſe their Parents, that by their evil counſel, or evil example, or want of good Precepts, and good Paterns, brought them to the place of torment? Oh therefore teach them, by inſtilling good Principles into them betimes, and guide them by your good example; always be able to ſay to them, *Be ye followers of us, as we are of Chriſt*; or, *Walk ſo, as ye have us for an example*; drop good and precious inſtructions daily into theſe narrow mouth'd Veſſels, and when they are old, they will retain the good infuſed into them in their young days. Chaſten them if they offend, if you love them, but in meaſure, that it may appear

pear you love them. Correct them, but not in anger, leſt they be diſcouraged, leſt you provoke them to wrath alſo; leſt your bitterneſs to them, imbitter their ſpirits towards you. Teach them Affability, Courteſie, Gentleneſs, Humility, that as you love them, ſo may every body elſe; that ſo they may paſs their time in peace and quietneſs, both at home, in their own boſoms, and abroad in the world.

Next after they are fitted by a competency of Learning, for ſome honeſt and ſuitable Calling, be ſure you diſpoſe of them accordingly, conſidering what Biſhop *Sanderſon* hath left on Record in one of his Sermons, that *Idle Gentlemen, and idle Beggars, are the peſts of the Commonwealth:* Let yours therefore be careful to maintain ſome honeſt Trades or Callings, that they be not unfruitful. *Theſe things are good and profitable unto men.* Whereas the *Grecians* would have all Children to be bound to keep their Parents when old, the *Athenians* put in this Exception, *Unleſs their Parents had taught them no Trade whereby to get their living. Every man*, ſaith Mr. *Perkins*, *beſides his general Calling as a Chriſtian, muſt have ſome perſonal, particular Calling to walk in, either publick or private, either in the Church, or Commonwealth, or Family. Adam* his perſonal Calling aſſigned him by God, was to dreſs and keep the Garden; *and Chriſt*

the

the ſecond Adam, *lived with* Joſeph, ſaith Mr. *Perkins, in the calling of a Carpenter:* And hereupon it was, that the Jews ſaid, *Is not this the Carpenter, the ſon of Mary?* Mark 6.3. Nor is it a calling to devote your Sons and Daughters to be Monks and Nuns in the Monaſteries beyond Seas. *The ancient Church*, ſaith the ſame Author, *condemned all Monks for Thieves and Robbers, that beſides the general duties of Prayer and Faſting, did not withal, employ themſelves in ſome other Calling for their better maintenance,*

Give your Children then Callings: If you ask what Callings? I anſwer, 1. according to their Natural inclinations: And ſecondly, according to their Natural parts and gifts. Thoſe Children which excel in the gifts of the body, bring them up to Mechanical Arts; thoſe Children which excel in gifts of the mind, bring them up to the Liberal Sciences, to Academical Learning, that they may be ſerviceable thereby in Church or Commonwealth. *Athanaſius* that famous Biſhop, was firſt put to Learning, becauſe he was found by the Sea ſide, doing the part of a Miniſter amongſt a company of little Children like himſelf, examining and baptizing them according to the ſolemn Order uſed in the Congregation. The *Athenians*, before they placed their Children in any Calling, did firſt bring them into a Publick Place, where Inſtruments of

all

ll ſorts were laid; and they obſerv'd, with what kind of Inſtrument they took delight; to the like Art after did they apply them with good ſucceſs. Chriſtians may do well to follow the example of the Heathens in this ſo rational a practice: Chooſe Callings for your Children for which they are fitted, and to which they are inclined; they then will delight in ther Employment, and their lives will be comfortable to them, their very Callings will be Recreations.

After you have educated your Children, and trained them up in ſome honeſt Calling, provide timely a ſuitable Match for them. 'Tis the Parents duty to diſpoſe of their Children in Marriage; as appears plainly by theſe Scriptures, *Deut.* 7.3. *Exod.* 34.16. 1 *Cor.* 7.38. *Where obſerve*, ſaith my Author, *that the Commandment touching the Marriage of the Child, is given to the Parent, not the Child.* Mr. *Perkins.*

Thus *Abraham* took a wife for his ſon *Iſaac*, and *Iſaac* ſuffer'd himſelf to be diſpoſed of by his Father; afterwards *Iſaac* commanded his ſon *Jacob* to marry in the houſe of *Laban*, *Gen.* 28. and *Jacob* obeyed. I do not mean, that Parents may abſolutely command their Child to marry this or that perſon, but to marry one thus or thus qualified, according to Rules of Scripture, and right Reaſon and Prudence, I ſay they may. Great is the power of Parents over their Children.

dren. In ſome Countrys, Parents have power of life and death over their Children. Amongſt the Jews, the Parents might ſell their Children, to free themſelves out of debt; and in caſe Children were diſobedient and incorrigible, their Parents might bring them forth to be ſtoned to death by Gods Law.

And this brings us to treat of the next Head or Argument (*viz.*) The duty of Children towards their Parents, *Honour thy Father and Mother*, ſaith the Law; *Which is the firſt Commandment with promiſe*, ſaith the New Teſtament, *Epheſ.* 5. Parents muſt have a double honour, namely, of Reverence, and of Maintenance; *Thou ſhalt fear thy Mother and thy Father.* And again, according to our Saviour's Interpretation, the Phariſees *Corban non obſtante*, Children were bound to provide for their Parents, Ἀντιπελαργεῖν, to do or ſhew kindneſs to their Father and Mother; yea, thoſe Chriſtians who do not provide for their own Parents, are worſe than Infidels. It is ſad to think of what *Luther* obſerves, *That one Father will more willingly maintain ten Sons, than ten Sons will maintain one Father: but where Children are unnatural to their Parents, God in juſt judgment ſuffers their Children to retaliate their unkindneſs unto themſelves.*

'Tis memorable, the Story of the Father, who being drawn by his Son to the threſhold of the houſe, by the hair of the head, cryed to him,

to

to draw him no further, for that he had drawn his Father no further; v. *Robinſons Eſſays*, p. 548. 'Tis obſervable, that Children are apt to ſlight their Mother moſt, and her eſpecially in her old age. We are apt to break over the hedge where 'tis loweſt; but the Law of God is a Mound and a Hedge in this Gap, charging us *not to deſpiſe our Mother when ſhe is old*, Prov. 23.22. And there is a curſe denounced againſt him, that *ſetteth light by father or mother, and all the people were to ſay, Amen to it*, Deut. 27.16. How terrible is that place, *Prov.* 30.17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.* And he that ſlights his Parents for the infirmities that accompany their old age, or for their wrinkles, or hoary hairs, is very unreaſonable. The natural affection and kindneſs of the Stork to its Dam, may be a witneſs againſt ſuch Children, ſuch worſe than unreaſonable men and women. *Æneas* is call'd *Pius Æneas* by the Poet; and why? becauſe he carried his Father *Anchiſes* upon his back, at the deſtruction of *Troy*. We muſt do what we can to hide our Parents nakedneſs: Remember *Cham's*, or his ſon *Canaans* curſe, who ſome ſay, firſt ſaw his Grandfather *Noah*, and went and told his Father, and is therefore curſed: We muſt think reverently of them, we muſt ſhew outward reverence to them, bow down to them, or

riſe up before them; we muſt ſpeak awfully to them, and reſpectively of them: We muſt obey their juſt and lawful commands; if they ſay, Go, we muſt go; if, Come, we muſt come; if, Do this, we muſt do it. We muſt provide neceſſaries for them if they want, afford them θεραπεία, we muſt thus honour or reward them for their kindneſs to us. The Jews have a ſaying, *What honour is to be given to Parents?* the anſwer is, *To give them meat and drink, and to cloath them and cover them.* Let's endeavour to procure their hearty prayers for bleſſings to God upon us and ours, and dread the thoughts of their ill Wiſhes, Curſes or Imprecations.

'Tis memorable what St. *Auſtin* in his *Civ. Dei, b.* 22. *cap.* 8. relates, namely, *Often Children, that being curſed by their Mother, went about quaking and trembling from one place to another like Vagabonds.* And I have been very credibly told of a Son, that ſtamping on his Mothers grave, for madneſs becauſe ſhe had given him no more, thereby broke his leg. Though a man muſt love his Wife more than his Mother, yet he muſt reverence his Mother, rather than his Wife. We ſhould honour our Parents living and dead, with Civil honour and reſpect; ſo *Joſeph* fell on *Jacob* his Father, and kiſſed him when dead. Give them decent burial; ſo *Jacob* and *Eſau* too, buried their Father *Iſaac*; and weep, or mourn, over them. *David* ſpeaking of

great

adneſs, ſaith, he *bowed down heavily, as one that mourned for his mother*, Pſal. 35. 14. and *Joſeph* when he buried his Father, it was with a great and ſolemn mourning, and of a long continuance, *Gen.* 50. 10. If the widows made great lamentation for the death of *Dorcas*, and ſhewed the Coats that ſhe had made for them, *Acts* 9. 39. how much more ſhould Children weep and mourn for their deceaſed Parents, from whom under God they had their Beings, their Lives, Education, Food and Cloathing, and Portion and all.

CHAP VI.

Of the loſs of Children.

IF God have given you Children, and taken them away again, yet be not like *Rachel*, *weeping for her children, becauſe they are not*; Rather with *Job* ſay, *The Lord hath given, and the Lord hath taken away, bleſſed be the name of the Lord*, Job 1. 21. Better, I think, to have had Children, though we ſee them go before us to their grave, than to have been always Childleſs; for hereby God hath taken away the reproach and curſe of Barrenneſs, and hereby you have helped to fill Heaven, and your Children

are not loſt, but gone, or ſent thither before you. *Job* who had all his other goods doubled, had not a double number of Children; and this reaſon ſome give of it, becauſe theſe were not loſt, *Job* ſhould meet with them again in Heaven. If your Children dye in the womb, and never ſee the Sun, the Sun in the viſible Heavens, yet may they for ever ſee the Sun of Righteouſneſs in the higheſt Heavens; and ſurely 'tis a pleaſant thing always to behold this Sun, in the viſion and fruition of whom conſiſts ſo much of our happineſs. What though your children dye in the womb, or go out of the world preſently after they are born into it, yet may they ſee God, notwithſtanding the opinion of the Father, that *Duras Infantum Pater*; and notwithſtanding the hard-heartedneſs of the pretended Mother-Church of *Rome*, in this a Step-Mother, rather than a true Mother to her Children. The Hebrew Children that dyed before the eighth day, and conſequently before they were circumciſed, and thoſe Bethlemitiſh Children that were baptized in their own blood; and that child that being born, was alſo baptized and buried in the flames, being thrown into the fire again, the arms of that Midwife that delivered the Martyred Mother of a live child, doubtleſs were not excluded Heaven for want of a Sacrament, which they did in no wiſe neglect or contemn, but could not have; theſe being comprehended in

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the Covenant made and sealed to, and with their Parents had a right and title to the heavenly inheritance, were of with God, and co-heirs with Christ.

Again consider, That God may have taken away your Children from the evil to come on the place where they lived. When Storms, Tempests and Troubles are abroad, you Parents call home your Children, and so doth God. God saith by his Providence in these cases to his Children, though your Children also, *Come my Children, enter into your Chambers, and shut the door, till all these calamities be overpast.* 'Tis a common saying, *Quem diligit Deus moritur Juvenis*, he whom God loves, dyes young; and sometime, and in some cases, God calls the sins of Parents to remembrance, and slays their Children. If so it be, this is a Lamentation, and ought to be for a lamentation: But upon your Repentance, God may give other Children in room of them he hath taken from you, or himself be better than ten Sons, than all Sons and Daughters could be unto you. Learn of *Aaron* the Priest of the Lord, who when he had lost *Nadab* and *Abihu*, both in one day, and after an extraordinary manner, did not say, If it be so, why is it thus? but saith the Text, *And Aaron held his peace*, Levit. 10.3. he was dumb, and opened not his mouth, because God had done it. *Jonah* was angry because God had

ſmitten and withered the Goard, that came up in a night, and periſhed in a night; but *Aaron* acquieſced in Gods handy-work, though he ſlew his two Sons by fire in an extraordinary manner; in all this *Aaron* ſinned not, nor charged God fooliſhly. *Behold, he taketh away, who can hinder him? Who will ſay unto him, what doſt thou?* If thou art either barren, or by the death of thy child childleſs, thou mayeſt do well to educate others Children; you may adopt ſome Kinſman, or Friend, or Neighbours Child, and cultivate them, and ſow the ſeeds of Virtue and Learning in them, and make ſuch your heirs; elſe make the Church, or Poor your heirs, and do not prodigally therefore waſte your Eſtates, or live idly and waſtefully.

Again, If you have no Child, be humbled under the want of this bleſſing, for Children are ſo, and then encreaſe and abound more in your Devotions towards God; the leſs you are to care for the things of the world, the more reaſon you have, and the more care you ſhould have, how to ſerve and pleaſe God, 1 *Cor.* 7.

CHAP. VII.

Of Parents that have bad Children.

IF Parents have Children, and they prove croſſes to them, how great is that croſs! If bleſſings, prove curſes; if comforts, turn to ſorrows; and your light be darkned in the Heavens thereof, how great is that darkneſs! And yet this may be the caſe of a good man or woman; for Parents are Parents, as men and women, and not as Chriſtians; and Grace and Virtue is not *Ex traduce*, is not propagated. A righteous *Noah*, had a prophane *Cham*; a good *David*, a rebellious Son *Abſolom*. Of ſome Children we may ſay, *Bleſſed is the womb that bare them, and the paps that gave them ſuck!* of others, *It had been good for them, and for their Parents too, if ſuch children had never been born*: 'Tis more tolerable to have none, than wicked Children. It is the Speech and Proteſtation of King *James* in his Preface to his Book to the Prince, *I proteſt before that great God, I had rather not be a Father, and Childleſs, than be a Father of wicked Children. I charge you* (ſaith he) *as ever you think to deſerve my fatherly bleſſing, to follow and put in practiſe, ſo far as lieth in you, the Precepts*

hereafter following: And if ye follow the contrary courſe, I take the great God to record, that this Book ſhall one day be a witneſs betwixt me and you, and ſhall procure to be ratified in Heaven, the Curſe that in that caſe here I give unto you. And I find in the life of Reverend Mr. *Robert Bolton*, that he had told his Children ſo much, both in the time of his ſickneſs, and before, he verily believed that none of them durſt think to meet him at that great Tribunal, in an ungenerate eſtate. I confeſs, 'tis a ſad Meditation for a Parent to think of the life or death of a wicked Child. *David*, that was preſently comforted for the death of the young Child he had by *Bathſheba*, refuſed to be comforted for the death of *Abſolom*, ſorely lamenting, *Oh Abſolom, my Son, my Son, I would to God I had dyed for thee, Oh Abſolom, my Son, my Son*, 2 Sam. 18. 33. It is thought it was for the manner of his death, the ill condition he dyed in, and for his Soul, that he pierced his heart ſo deeply, and that he wept ſo ſorely. Let good Parents that have bad Children, give them good counſel, and good example, and pray daily with all earneſtneſs, for the return of their Prodigals. St. *Auſtins* Mother *Monica*, her Prayers for her Son, when a *Manichee*, were heard at laſt, and he was converted, and became one of the greateſt and beſt Lights of the Church ſince the Apoſtles times. 'Tis thought one cauſe why *Hezekiah* wept ſo

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ſore at the tidings of death was, becauſe he was then Childleſs; but could the Prophet have told him, that he ſhould have ſuch a Son as *Manaſſeth*, that ſhould commit ſuch abominations, how needs muſt ſuch tidings have made his ears to tingle, and pierce his heart thorough with many ſorrows. Yet this may ſomewhat alleviate Parents grief that have bad Children, *Manaſſeth* when he was in Chains, ſought the Lord, and was found of him at the laſt, and that out of his loyns, by his Son *Amon*, came the Mirror of Kings, King *Joſiah*. And if thou haſt matter of ſorrow from thy own immediate Child, thou mayeſt have abundant cauſe of rejoycing from thy Grandchild; thy Childrens Children may praiſe the Lord, and this may be part of thy happineſs, thus to ſee thy Childrens Children, and peace upon *Iſrael*. And ſith ſo it is, that ſometimes godly Parents have ungodly Children, this ſhould moderate your deſire of Children, and your grief for the want of them. Let none be ſo impatient or paſſionate as *Rachel*, ſaying to God, or their own Husbands, *Give me Children, or elſe I dye*. It may further be conſidered, that if yet good Parents have divers towardly Children, yet if they have one prophane perſon, as *Eſau*, it may break your hearts more than all the reſt can comfort you. Like as in the Natural body, there is more grief by the aking of ſome one part, though but a tooth, than

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eaſe and comfort in all the reſt that are ſound and well. And this conſideration, though it ought not to make us judge Children no bleſſings, or not the gift of God, or to be lightly eſteemed; yet may it put us upon being as earneſt, for to have our Children to be born again, as to be born at firſt; to have them Gods Children by Grace, as ours by nature; and to have his Image and likeneſs on their Souls, as ours on their bodies. When the Parents are in Covenant with God, and endeavour their utmoſt to educate their Children in the fear of God, it uſually follows, that their *labour is not in vain in the Lord.* The Iſraelites, the holy Scriptures tell us, their Sons and their Daughters, which they had born unto God, they ſacrified unto Devils, Pſal. 106. 37. *Which in a Spiritual ſenſe we do,* ſaith one, *if we either neglect inſtructing them, or praying to God for them, or walking exemplarily as we ought before them. or correcting them duly, or any ſuch means as by which the ſeeds of Grace may grow and proſper in them,* Rob. Eſſ. p. 532, 533.

CHAP.

CHAP. VIII.

Of Adultery and Fornication, &c.

ALL sin is accounted filthiness and uncleanness, and compared to the filthiest things, Scum, Mire, Vomit; but this sin is *signanter*, call'd the sin of Uncleanness; 'tis call'd also Abomination, *Ezek.* 22. 11. and Neighing, *Jer.* 5. 8. These sins are usually secret sins, and therefore most frequently committed; pleasing sins; *stollen waters are sweet, and bread eaten in secret*: and men are prone to forget these sins: the Whore wipes her mouth, and thinks all well. 'Tis observed, that the Sacrifice which was offer'd for the woman suspected of Adultery, was call'd an Offering of Memorial, because it was not offer'd to put away sin, but to bring it to mind, or to remembrance, if it was committed. Adultery by God's Law, was punished with death, either, as the Rabbins say, by strangling, or they were to be thrust thorough with a Javelin, as *Phineas* executed *Zimry* or *Cosby*; or they were to be stoned with stones, if the Damsel that was defiled was betrothed; see *Deut.* 22. 23, 24. or else by burning with fire, if she that played the Whore was a Priests Daughter, and

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in her Fathers houſe, *Lev.*21. 19. One expounds this, of hot Lead poured into her mouth: This puniſhment was called, *Combuſtio animæ*; this puniſhment, they ſay, was uſed in after-times in imitation too of Gods puniſhing with Lightning, whereby the outward parts are not hurt, and the inward burnt up, as in the example of *Nadab* and *Abihu*.

If any wonder at what was ſaid before, (*viz.*) that the puniſhment of her that was betrothed, in caſe ſhe was defiled or vitiated, that it was greater by God's Law, than of her that was married; *Grotius* gives this Reaſon, *Becauſe ſhe was not in her husbands cuſtody; as ſtealing a ſheep out of the field, was puniſhed more ſeverely, than ſtealing a ſheep out of the fold.* Another Author gives theſe Reaſons, 1. *Becauſe ſhe gave away her Virginity, which her husband moſt eſteemed.* 2. *She brake her promiſe in ſo doing*, Deut. 22. 23. 3. *She wrought folly in her Fathers houſe*, Deut. 22. 19. 4. *She was not only diſhoneſt to her husband in her firſt love, but diſhonoured alſo her firſt-born (whoſe honour and priviledge amongſt the Jews was very great) and you muſt not ſay her puniſhment ſhould be leſs, becauſe ſhe was not another mans wife; for ſhe is called a neighbours wife*, Deut. 22. 24. *and therefore ſhe is ſaid, v.* 22. *to be married to an husband, as if the party were her husband before: If ſo, we know God accounts Idolatry committed by his people Adultery, although*

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the Church is but, as it were, espoused and betrothed to him here, and the wedding and wedding-supper to be in Heaven.

Amongst the Nations, in some Countrys, Adultery was punished by the loss of both eyes; in some by death. Amongst the Egyptians, by cutting off the nose, if he vitiated a free woman. In some Country, *illi virilia execantur: The which also*, saith *Alexander ab Alexandro, was used amongst the Romans.* The same Author, *Gen. D. l. 4. c. 1.* tells us, *The Parthians punish no crime more grievously*; *that* Opilius Macrinus *condemned such to be burnt with fire*; *and that amongst the* Arabians *and other Nations, Adultery was always punished capitally: That divers Philosophers have accounted Adultery a greater crime than Perjury.* In the Christian Church of old, those that admitted such to Communion who had fallen after Baptism, excepted those who were guilty of Adultery, Murther and Idolatry. Many and great are the threats against such sinners in the holy Scripture; disgrace and dishonour is threatned to their name, wasting and consumption to their bodies and estates, *a dart shall strike through their liver*: Lust is lodged in the Liver, and there it is especially punished; *Whoremongers and Adulterers*, especially, *God will judge*, Hebr. 13.4. *Neither Fornicators, nor Idolaters*, &c. *shall inherit the Kingdom of God*, 1 Cor. 6.9.

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Dr. *Heylin* our Historiographer, writing of them any divisions in *Hungary*, into *Romanists*, *Lutherans*, *Calvinists*; *Yet*, saith he, *all these different parties do agree in this, to punish Adultery and Fornication with no less a punishment than death; the Father forcing his Daughter, the Husband his wife, and the Brother his Sister to the place of Execution*, H. G. p. 542. King *James* in his *Advice to the Prince*, with much zeal dehorts him from this sin of Uncleanness, p. 74. &c. *Hear God* (saith this English *Solomon*, this King-Preacher) *commanding by the mouth of St.* Paul, *to abstain from Fornication, declaring that the Fornicator shall not inherit the Kingdom of Heaven; and by the mouth of St.* John, *reckoning out Fornication amongst other grievous sins, that debars the Committers, amongst Dogs and Swine, from entry into that spiritual and heavenly* Jerusalem. *And because*, saith he, *sibbest examples touches us nearest, consider the difference of success that God granted in the Marriages of the King my Grandfather, and me your own Father; the reward of his incontinency (proceeding from his evil Education) being the sudden death, at one time, of two pleasant young Princes, and a Daughter only born to succeed him, whom he had never the hap so much as once to see or bless before his death; leaving a double curse behind him to the Land, both a Woman of Sex, and a new born Babe of age to Reign over them. And as for the blessing God hath bestowed*

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me, *in granting me both a greater Continency, and the fruits following thereupon, you ſelf and ſo folks to you, are (praiſe be God) ſufficient witneſſes.* And page 81. *Have the King my Grandfathers example before your eyes, who by his Adultery, bred the wreck of his lawful Daughter and Heir, in begetting that Baſtard, who unnaturally rebelled, and procured the ruine of his own Sovereign and Siſter.* And this brings to mind, that excellent Captain-General *Gideon*, who had by his Wives Threeſcore and ten Sons, and by his Concubine but one, *viz. Abimelech*, and he ſlew all theſe Threeſcore and ten Sons, except *Joaſh*, who eſcaped his hands, *Judg. chap.* 8 & 9. 'Tis a ſin to beget a Baſtard, and a ſhame to be born one. 'Tis noted on *Job* 31. 10. where *Job* ſaith, *Let my wife grind unto another man, and let others bow down upon her*; the Septuagint render the laſt words, *Let my children be abaſed. Jeptha*, though a valiant, and a gallant, and good man, yet is recorded the baſe Son of *Gilead*, Judg. 11. 1. 'Tis a reproach to be thus born, in Scripture-Heraldry; notwithſtanding I have been told, that *William* the Conquerer, King of *England*, did uſe to ſtile himſelf, *Gulielmus Baſtardus Rex Angliæ, &c.* God forbad a Baſtard to enter into the Congregation of the Lord, to bear any Office, until the tenth Generation, *Deut.* 23. 3. Yet that ſuch perſons may not be diſcouraged, let them know we have one example, though

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but one, and that is the example of *Jeptha*, a Judge, and a valiant man, and one eminent for his Faith, *Hebr.* 11.32. ranked amongst *David*, *Samuel* and the Prophets. 'Tis a blot to be base born, but this may be taken away, in a great measure, by good Education. *And then*, saith one, *this should be no more a blot unto them, than if they wanted a hand or a leg; and as we blame not the stollen seed, when it is sowen and groweth up, but those who stole the seed, so we should not blame the Child begotten out of Marriage (if he follow not his Fathers footsteps) but only his Father who begat him. There hath been*, saith he, *profitable men in the Church, who have been basely born, as* Lumbard, Gratian, *and* Petrus Comestor, *the Sons of one Whore, and* Darius Nothus *among the Persian Kings, and* Hercules, *Weem 3 Vol.* p. 145. I know the Jews stood upon their Pantofles, and took it in great dudgion, that our Saviour should tell them, they did not act like the Children of *Abraham*; they retort presently, *John* 8. 1. *We are not born of fornication.* Yet I should dissuade from casting such an ones birth into his dish, or into his teeth, because never in his power to help it: And I should exhort such who are so base born, to endeavour to be born again, and then they are truly Noble and Honorable, the Sons of God, and Co-heirs with *Jeptha* the Saint of the Lord.

CHAP.

CHAP. IX.

Of Second Marriages, and of the Qualifications of Miniſters or Prieſts Wives.

OF old they were accounted *Bigamiſts*, or *Digamiſts*, who had two Wives, not only at one and the ſame time, but ſucceſſively one after another; and ſuch were enjoyned Penance by the Council of *Laodicea*, and *Neo-Cæſarea*; and by the latter Council, a Presbyter was forbidden to be preſent at the Wedding-feaſt, leſt he ſhould ſeem to conſent to ſuch Marriage; and *Bigamiſts* were not received to the Communion without prayer and faſting, and repentance firſt enjoyned and exerciſed: And by the ancient Canons, *Bigamiſts* were not to be admitted to holy Orders, *Concil. Andegavenſe, Can.* 11, *Concil. Romanum, an.* 467. *Can.* 2. *Concil. Arelatenſe*, 3. *Decr.* 2. *Concil. Hiſpalenſe* 2. *Cap.* 4. and the ſame is forbidden in the Apoſtolical Canons, *Can.* 17. And by the ſame Canons, ſuch as otherwiſe might be capable of being Biſhops, Presbyters and Deacons, are made incapable of being ſuch, if they married a Widow, or a Whore, or one

that was cast out by her own Husband, *aut aliquam de iis quæ publicis spectaculis mancipantur*, *Can.* 18. or one that was a notorious frequenter of the Spectacles in that time.

By the Law of God, the High Priest was not to marry a Widow, or a divorced Woman, or prophane, or an Harlot; *But he shall take*, saith the holy Text, *a Virgin of his own people to wife*, *Lev.* 21. 14. Another Priest was forbidden to take a Wife that was a Whore, or prophane, or any woman put away from her husband, *Lev.* 21. 7. but was not forbidden to marry a Widow: If the woman was not a Daughter of *Israel*, or had married to one that it was not lawful for her to marry, or had been defiled by constraint or unwillingly, or had been suspected of Whoredom by her Husband, though she had not been put to drink the water of Jealousie, yet by the Law (according to Matrimony) the Priest might not lawfully marry with her. The Priests of the old Law were not forbidden (except only the High Priest, a special type of Christ) to marry a Widow. The High Priest was not to marry a Widow, but a Virgin; ('tis thought) that so he might have her first love; and 2. lest she should prove with child, and bring in a strange seed into the Priesthood, provided against, *Lev.* 21. 15. Again, he must not marry a divorced woman, because it was conjectured she was put away for some miscarriage or misdemeanor.

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3. He must not marry one defiled, either voluntarily or violently, such a blot must not lie on his wife, lest it stain his Function. The Law allows the High Priest to marry, but a Virgin; *Because*, saith one, *she may be more easily guided and ruled, and won to frame her self to duty and obedience.* And in *Ezek.* 44. 22. he was allowed to marry the Widow of a Priest; for it may be presumed, that such an one hath been already trained to Modesty, to Sobriety, to a chaste and sweet Behaviour, beseeming the wife of a Priest. Now although the Ministers of the New Testament are not prohibited, but expressly allowed to marry; yet must their wives be grave, not slanderers, sober, faithful in all things, and he that is in holy Orders, must be sure to order and rule his own house well, *having his children in subjection with all gravity*, 1 Tim. 3. 4. & 11. *This care being had, they being married*, saith my Author, *shall be as holy and honorable in their Function, as the Priests of the Old Testament, who being married, were said to have the Crown of God upon their heads, and to offer the bread of God, and to be after a special manner holy.* And where 'tis said, 1 *Tim.* 3. 2. & Tit. 1. 16. that *a Bishop must be the husband of one wife*, &c. the meaning must be, that he must not be married to two wives at once, according to the custom of the Jews, nor have a Concubine, together with a lawful wife, according to the pra-

ctice of the Gentiles; or he might not marry a ſecond woman, after he had put away the firſt, without any lawful cauſe: But it ſeems to be very improbable, that the Apoſtle ſhould ſeclude from the Calling of a Biſhop or Presbyter, one that married a ſecond wife, after the death of his former. Obſerve, it is not ſaid, that a Biſhop muſt be ſuch a one as hath been the husband of one wife in time paſt; but he uſeth the preſent time, both in *Timothy* and *Titus*. The High Prieſt himſelf under the Law, might have a wife after his firſt wife, if ſhe was dead; if he married a maid, which was a figure of Chriſts Spouſe, the Church, which was to be preſented holy, and as a chaſte Virgin to Chriſt: By the ſame reaſon that they may drive Miniſters from their wives, they may alſo deprive them of all uſe of wine; and they may deprive Miniſters of all uſe of meat, and command them to faſt always, that they may be fit to pray always, as well as alway to abſtain from their wives: We never read, that the Levites that taught in the Synagogues (into the place of which our Churches ſucceed) were barred from the company of their wives. And conſider, it may be as neceſſary to marry the ſecond time, as the firſt; and ſometime, and in ſome caſes, perhaps more neceſſary [ſays Dr. *Hamond.*] The wife may dye preſently after Marriage, and without Children, and the ſecond Marriage in that caſe tending as much to the ends

ends of Matrimony (Comfort of life, Propagation, remedy of Luſt) as the former can be ſuppoſed to do; it would then be ſtrange to debar a Biſhop or Presbyter in ſuch a condition. *Chryſoſtome* and *Theodoret*, with divers others, plainly and clearly teach this place to be underſtood as we do, that a Biſhop ſhould not have two wives at once. *Eraſmus* upon the place, diſliked the then practice of the Church of *Rome*, in forbidding Marriage to Biſhops and Prieſts: *Admittitur*, ſaith he, *inceſtus, admittitur homicida, admittitur pirata, admittitur Sodomita, ſacrilegus parricida, deniq; quis non? ſolus digamus excluditur ab hoc honore, qui ſolus nihil admiſit:* And further, conſidering the times, and the ill conſequence of the ſingle life amongſt their Clergy and Monks, he inclines to think they had better much to allow Matrimony to theſe perſons: *Nunc cælibes habet Mundus quamplurimos, caſtos perpaucos.* *Grotius* ſaith, *I confeſs, that amongſt all Nations, ſecond Marriages were leſs honoured, and amongſt ſome, theſe were reſtrained by puniſhments.* And that *Tertullian* is fierce againſt ſecond Marriages, condemning them as unlawful, and interprets this of the Apoſtle, againſt a Biſhops being twice married. Notwithſtanding which Authorities, let the Scripture and right Reaſon be heard, and what hath been premiſed on this Argument conſidered, and you will have good ground and cauſe, not to call

good, evil; I meann not to condem ſecond Marriages, whether in Lay-men or Clergy. And if a Biſhop may, without ſin, marry a ſecond wife, after he has buried his former, ſurely then he may lawfully marry at firſt: If he cannot contain, let him marry, he ſinneth not, only let him *marry in the Lord*, an honeſt, grave, ſober perſon, that may adorn, and not blemiſh his holy-Function.

The Romaniſts ſay, *there are three ſpecial Crowns reſerved in Heaven; one for Martyrs, a ſecond for Virgins, and a third for Doctors: The Virgins, overcome the fleſh; the Martyrs, overcome the World; and the Doctors, overcome the Devil.* They have no ſuch Crown for married perſons; but although they have none for them, God hath laid up for them a Crown of Righteouſneſs, even the like Crown of Righteouſneſs for every one that loves the appearing of Chriſt, the Judge of quick and dead, as that Virgin Apoſtle, as moſt ſay, the Doctor of the Gentiles, and eminent Martyr, St. *Paul*, 2 Tim. 4.7,8. *Virginity*, ſaith one, *is not a Virtue in it ſelf, and no more acceptable to God than Marriage is*; and this he proves, *Becauſe all Virtues by Repentance may be reſtored: But Virginity cannot be reſtored, and therefore it is not a Virtue.* Again, *Becauſe all Virtues in time and place are commanded: But Virginity is left free, and only* Paul *gives his advice to it,* 1 Cor. 7. *therefore it is not a Virtue.*

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The ſame Author ſaith, *That Virginity is not good in it ſelf, but good for another end; when a man having the gift of Continency, lives a ſingle life, that he may be more fit or free to ſerve God.* The Papiſts gloſſing on the Parable of the Sower, ſay, *That Virginity bringeth forth an hundred-fold, widowhood, ſeventy fold, and Marriage, but thirty-fold.*

Great is the difference 'twixt the Ancient Church of God amongſt the Jews, and the preſent Church of *Rome* in this matter; there in *Pſalm* 78. 63. *The Virgins were not given in Marriage*, or, *were not praiſed*, ſo the Hebrew ſignifies: But in this Church, the Virgins which are not married are moſt praiſed. Celibacy is made here a ſtate of Perfection, or Supererogation and Meritorious; but if but one half be true which we find in our Chronicles, it had been happy for our Votaries, very many of them at leaſt, that they had never known their Cells and Cloyſters; they might have gone as near a way to Heaven out of the World, as out of their Monaſteries. *Bale*, in his Book of the *Acts of the Roman Biſhops*, ſaith, *That when the Kings Viſitors in* England, *in the year*, 1538. *viſited the Abbies, they found in ſome of their Styes, rather than Religious Houſes, five, in ſome ten, in ſome twenty Sodomites and Adulterers; of which ſome kept five, ſome ſeven, ſome twenty Harlots.* And a later Hiſtorian tells us, *That* Barkley *Nunns were*

all with child at once, and how Sir Henry Colt *caused a Buckstal to be set in the narrowest place of the Marsh, from* Chesthnut *Nunnery to* Waltham *Abby, and therein took the Monks of* Waltham *as they passed homewards in the night; and the next morning he brought and presented them to the King, namely, to King* Hen. 8. *who had often seen sweeter, but never fatter Venison;* D. F. H. 6 *b. p.* 317. And 'tis reported that Dr. *Smith*, who disputed at *Oxford* against *Peter Martyr*, and who had written a Book for the Celibacy of Priests, was taken himself at *Oxford* in the manner, or in the very act. This is enough to prove, That 'tis much easier to make an Eloquent Speech, or write a Learned Book in Commendation of Single-life, and of Chastity in that condition, than to live so. If you Object the practice and praise of the Monks of Antient times: I answer, That the Monks of old times, and our present Votaries of the Church of *Rome*, are very different.

1. They lived single, without any Vow of Continency; these are Votaries.

2. They had Callings, and got their bread in the sweat of their brows; these live idle most of them, and like Drones, consume the honey which others have gathered.

3. They did not look upon that condition, as a state of greater perfection, and in it self Meritorious; these do.

4. Some

4. Some of them, as I take it, had wives; and these not, but esteem it more lawful to have a Concubine than a Wife.

Those Monks were none of the Popes licensing or founding; these are. We read of 12000 Monks of *Bangor*, that were destroyed by the King of *Northumberland*, for not stooping to *Austin* the Monk, upon the instigation as (History tells us) of *Austin*. The Original of Monkery, or the Pattern or Platform of it, is not taken in the Mount; *viz.* in or from the holy Scriptures; although perhaps, some would pretend that they imitate *Jeptha*'s Daughter, or *Elijah*, and *Elizeus*, or the Nazarites, or St. *John Baptist*, or the Children of *Jonadab* the Son of *Rechab*. *But who hath required these things at their hands*, now under the Gospel, to tread in the steps of those before-mentioned? and yet *Jeptha*'s Daughter bewailed her Virginity, and so 'tis thought did yearly the Daughters of *Israel* lament on her account, or for her sake. As for our Nazarites, they might marry, and some were married, as *Sampson* and *Samuel*. Again, the Monks and Anchorites of old, were necessitated to that Solitary life; these live so out of choice, voluntarily obliging themselves to this course. *Elijah*, *Elisha*, and *John* the Baptist, were all extraordinary Persons and Prophets, had extraordinary Calls, and are not to be imitated by ordinary Christians. It is noted by Mr. *Perkins*, that

that *Jerome* saith, *in the life of* Hilarion, *that there was no Monk in* Syria, *before* Hilarion, *who was the Founder of that Profession in that Province.* And *Chrysostome* in the 25 *Hom. ad Hebræos*, saith, *That in* Pauls *time there was no sign nor step of any Monk.* Monastical Profession began in the Church about 260 years after our Redemption, by *Paul* a *Thebane*; *or rather*, saith my Author, *about the three hundredth year by* Antony. These Monks, or Hermites, lived alone in Fields or Desarts.

See his Demonstration of the *Problem.*

Basil, 'tis said, first invented Monasteries, and was head of the Monks.

Basil himself, *Ep.* 65. saith, *That the* Neo-Cæsarians *objected the Novelty of Monastical life against him.* Besides, these Monks of old were Laymen, and not Clergy-men; and *Athanasius* in his Epistle to *Dracontius*, saith, *That he knew many, both Monks and Bishops that were married, and had Children. There were no Nuns*, saith Mr. Perkins, *until about two hundred years after Christ, and these lived continent and freely, privately, out of Monasteries.* In *Rome*, *Marcella* was one of the Nuns, about the year 400. *vid. Hieron. in Epitap. Marcellæ.* St. *Austine* doth not approve of the idle lives of Monks. *The Solitary life*, saith one, *is inferior to the common and ordinary life, because it is full of importunate cogitations*, &c. *neither do we speak this out of bare*

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conjecture, but have learned it of those who have tried it, to be true. Ivo Carnotensis. Ep 258.

I shall now give some Answer to the Objections against the married lives of the Clergy, or of men in holy Orders, taken from the Scriptures. The Scriptures that have been, are, or may most seemingly be alledged to the contrary are these, *Those that are in the flesh cannot please God*, Rom. 8.8. *Be ye holy, for I am holy*, 1 Pet. 1. 16. *Defraud not one another, except it be by consent, for a season, that ye may give your selves to prayer and fasting*, 1 Cor. 7.5. *'Tis good for a man not to touch a woman*, 1 Cor.7.1. *He that is unmarried, careth how to please the Lord; but he that is married, careth how to please his wife*, 1 Cor.7.33. *No man that is chosen to be a Souldier, intangleth himself with the affairs of this life*, 2 Tim. 2. 4. *Whosoever hath left Father, or Mother, or Wife, or House, or Land, for my sake, or the Gospels, shall receive a hundred-fold in this life*, Mat. 19.29. *There are that make themselves Eunuchs for the Kingdom of Heaven; he that can receive it, let him receive it*, Mat. 19. 12. *Younger widows reject; for when they wax wanton against Christ, they will marry, having damnation, because they have forsaken their first faith*, 1 Tim. 5. 11, 12. *The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married, careth for the things of this world, how she may please her husband*, 1 Cor.

7.34.

7.34. To these Objections from Scripture, I answer in general;

1. That the Scripture directly and plainly allows Marriage to Ministers, equally as to any sort of men, 1. Saying, *That Marriage is honorable among all men* (and therefore amongst Clergy-men) *and the bed undefiled*, Hebr. 13.4. 2. And again, *Let every man have his own wife*, 1 Cor. 7.2. and if every man, then a Priest, or Presbyter may lawfully have a wife. 3. *A Bishop must be the husband of one wife; and one that hath his children in subjection, with all gravity*, 1 Tim. 3.4.

2. I say, That the High Priest and Priests of the old Law, had liberty to marry; that *Aaron* the Saint of the Lord was married, and had Children; *Nadab* and *Abihu*, &c. that divers of the Apostles of our Lord and Saviour were actually married; that St. *Peter*, whose Successor the Pope, or Bishop of *Rome*, claims to be, was married, our Saviour healing S. *Peters* wives Mother of a Feaver, *Mat.* 8. 14, 15. Nor doth it any where appear, that they did wholly forsake society with their Wives, any more than their Houses, Trades, Ships, to which they certainly sometime after, at least for a time, returned.

3. That *Scotus*, *Aquinas*, *Bellarmine*, *Franciscus à Sancta Clara*, divers in the Council of *Trent*, and of the Romish Church, hold, that the

the Celibacy, or ſingle life of Prieſts, is not *de Jure Divino*; and therefore cannot be proved out of Scripture, either by Precept, Inſtitution, or Example.

To the particular Scriptures, beſides what hath been ſaid before to ſeveral of them, I anſwer, That *Rom.* 8. 8. *Thoſe that are in the fleſh, cannot pleaſe God*; muſt not be interpreted or underſtood, thoſe that are in Wedlock cannot pleaſe God; becauſe we know, that many Patriarchs, Prophets, Apoſtles, were married, and yet pleaſed God; and *Enoch* walked with God, and God took him up to Heaven, that he ſaw not death; for before he was tranſlated, he had this Teſtimony, *that he pleaſed God*, Heb. 11. 5. But by thoſe *that are in the fleſh*, muſt be meant, either thoſe that adhere to the old Law, and ſlight the Goſpel; or elſe thoſe that are in a ſtate of Nature, in an unregenerate eſtate, never as yet renewed in the Spirit of their minds, but ſtill remain carnally minded, and drowned in the corruptions and ſinful luſts of the fleſh. To that of *Peter*, *Be ye holy, for I am holy*; it concerns all Chriſtians, and if Marriage and Holineſs could not conſiſt together, neither Lay-men nor Clergymen ſhould marry; and again, *Moſes* and *Aaron*, and God's people of old, to whom theſe words were ſpoken, were married perſons, and not commanded thereby to put away their wives. To the third, 1 *Cor.* 7. 5. *Defraud not one another*, &c.

&c. that it is said to all indifferently Lay-men, as well as Clergy-men, and that it forbids to separate the man from the society of the woman, or his wife, wholly and perpetually, but only for a time, and that too, that they might give themselves to fasting and prayer, and so come together again; and this too, was to be done by the mutual consent of man and wife.

Here may be condemned then, the Romanists barring persons in holy Orders from Marriage, or in case they have been married before, from Conjugal fellowship with their wives whilst they live, and that whether the wife will or no. We never read, that the Apostles so left their wives, nor that ever they asked their consent so to do; and their saying, that the Apostles, although they were married, yet after they were called to the Apostleship, never did accompany with their wives any more, is *gratis dictum*, a meer say-so, a fancy of their own brain, without any good ground or foundation from Scripture, or sound Reason, or good Authority: To the fourth Scripture, *viz. That 'tis good for a man not to touch a woman.* I answer, *Good* there, is taken for expedient, and that by reason of the present distress, and the danger of persecution; in a married state or condition in such times, they should meet with troubles. To the fifth, *viz.* 2 *Tim.* 2. 4. *I say, that Souldiers do not use, whilst they are engaged in Military imployment, to undertake*

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and intangle themſelves with merchandize or husbandry, &c. But this notwithſtanding, the Apoſtle *Paul* did work with his hands to maintain himſelf, that he might not be chargeable to the Church of *Corinth*, becauſe of falſe Teachers, who would have taken advantage, if he had been chargeable to that Church. And nevertheleſs, the Romaniſts do allow perſons in holy Orders, to be Juſtices of the peace, Lord Chancellors, Ambaſſadors of Princes: And the Apoſtle *Paul* did allow of the Apoſtle *Peter* his having a wife; and I have been told, that Eccleſiaſticks wives take on them, and off from their husbands, the cares of the Houſhold and Family: ſo that by Marriage, they are freed from worldly cares, rather than immerſt in them.

The caſe is not now with Clergy-men, as in the Apoſtles days; then the Church was poor and deſtitute, now ſhe is rich, and her Officers are well provided with Houſes, Glebe and Tythes, and neceſſaries for Houſe-keeping and Hoſpitality; and now a Houſe-keeper, eſpecially in times of peace, may be as expedient, as it was inexpedient in the Apoſtles time, and days of perſecution. To the ſixth, *viz.* Mat. 19. 29. I anſwer, That if the times be ſo, that a man cannot be a good Chriſtian, or follower of Chriſt, except he leave or forſake his wife, houſe, lands, &c. then he muſt leave all, or deny all theſe

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things and relations, rather than deny Christ; and that this concerns the Laity, as well as the Clergy. If our Saviour had ever taught any such Doctrine, as to part man and wife for the sake of his Religion, and as part of his Religion, how would the Scribes and Pharisees have replied unto him from his own mouth, *That which God hath joyned together, let not man put asunder.* Besides, it no where appears, that the holy Apostles did wholly and perpetually forsake the society of their wives; but rather, when they were to fly, took them with them, in case they would accompany them in their travels. To the seventh Scripture, I say, He that hath the gift of Continency may, if he sees that Marriage will prove a snare to him, and intangle him so in the cares of the world, that he shall not be free and able to serve God as he ought: I say, let not him marry; but this is far from proving, that all men in holy Orders, whether they have the gift or not, should vow Continency, or abstain from Marriage, in case of a mans not being able to contain. The blessed Apostle, who knew the mind of his and our Lord, hath left us a general Rule, *Notwithstanding to avoid Fornication, let every man have his own wife,* 1 Cor. 7. 2. To the eighth Scripture, *viz.* 1 Tim. 5. 11, 12. I answer, That as therefore because younger widows were likely (after they had made promises to live to their lives end (as Deaconesses,

conneſſes, to miniſter to the Church; in attending the ſick and weak) to change their minds, and marry perhaps to Infidel husbands, and ſo be in danger of forſaking their Chriſtian Religion, and prove a great ſcandal to Chriſtianity, making it be ill thought of by the world; therefore the Apoſtle *Paul* would not by any means have theſe younger widows admitted into ſuch Offices, but only ſuch widows as were above threeſcore years old, and ſo out of the danger of deſires of marriage, or altering their condition. So I could heartily wiſh, that no vow of Single life or Continency, might be put upon young perſons of either Sex, upon pretence of admitting them to any Office, or of ſeparating them to any ſpecial devotion, leſt they be tempted to break ſuch their Vows. This is the right and beſt uſe we can make of this Teſtimony. To the ninth Scripture, *viz.* 1 Cor. 7. 34. I ſay, that it doth not condemn Matriage, as uncleanneſs or unholineſs; but it imports and implies, that ſingle perſons, taken off from the care and ſollicitude about the world, may more commodiouſly ſerve God; and having the gift of Continency, they may purely ſerve God with body and ſoul, not being overcome with any temptation to Fornication or Uncleanneſs: Not but that he or ſhe that is married, may and ought to be, and oft-times are pure, chaſte and holy both in body and ſoul. *Marriage is honourable*

amongst all, and the bed undefiled; and the married as well as unmarried, may keep their veſſel in Sanctification and honour, 1 *Theſſ.* 4.4. To that about *Carefulneſs*, &c. I ſay, That if God call his ſervants to a married condition, he can and will, if ſought unto, give Grace to overcome thoſe lets, and bear theſe perſecutions they meet withal, ſo, as they may turn to helps and furtherances in the Kingdom of God, and to a richer Crown of Glory in the ſame, than the Virgins come unto; which becauſe they never wreſtled with ſuch mighty temptations, cannot wear the like Crown of Victory that they do, *v. T. C. in loc.*

The laſt place of Scripture that is alledged, is Rev. 14.4. *Theſe are they which are not defiled with women, for they are Virgins; theſe are they which follow the Lamb, whitherſoever he goeth; theſe were redeemed from amongſt men, being the firſt fruits unto God, and to the Lamb.* By *Virgins*, we are to underſtand all thoſe pure Chriſtians, who had kept themſelves pure from the *Gnoſticks* Corruptions and Uncleanneſs, or from Idolatry, which is Spiritual Fornication; and have loyally adhered to Chriſt, the only Bridegroom of the Church, 2 *Cor.* 11.2. By thoſe that are ſaid *not to be defiled with women*, we muſt not underſtand thoſe that are not married, as if they that were in that ſtate were defiled with women; the Scripture teaches the contrary, *Heb.* 13.4. The

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Marriage-bed, is *the bed undefiled*; and Christ is followed whereſoever he goeth, not only by the bleſſed Saints that have led a ſingle life, and were not married; but alſo by married perſons, as Patriarchs, Apoſtles, Martyrs, and innumerable others, 1 *Theſſ.* 4. 17. 'Tis obſerved, that there is nothing ſaid of theſe Virgins, which agreeth not to all the faithful. 1. They have all the name of the Lamb, his Father, and written in their foreheads; and all God's ſervants are ſealed in their foreheads, *Rev.* 7. 3. 2. All God's ſervants are to ſing the new Song, *Rev.* 5. 9, 10. all are redeemed from the earth, by the blood of the Lamb, *chap.* 5. 9. The believing Jews, they are all a kind of firſt-fruits unto God, *James* 1. 18. Laſtly, The Jeſuites at *Rhemes* confeſs, that theſe are the ſame number of the Elect that were ſealed, *chap.* 7. where in the Margent they note, That by the number there ſpoken of, are underſtood all the Elect, both of the Jews, and of the Gentiles, *vid. T. C. in loc.*

Theſe Virgins then are theſe, that would not be polluted or defiled with the Idolatry, or Spiritual Fornication of the Whore of *Babylon*, mentioned in *Verſe* 8. of the 14 *Chapter* of the *Revelations*. Whatever Papiſts or old Heretieks ſay againſt the lawful Conjugal ſociety of man and wife, as if it were a work of the fleſh; the holy Apoſtle *Paul* doth not rank or condemn it for a work of the fleſh, in that black Catalogue

of the works of the flesh, on Record, *Gal.* 5. 19, 20, 21. But on the other side 'tis observable, that those who decry Marriage, without a just cause, and cry up single life more than they have cause, as the Papists do, they are verily guilty of Idolatry, which is Spiritual Adultery or Fornication; witness their worship of the Cross with Religious worship; their worship of Images, of Saints, and particularly of the B. Virgin; their worship of Angels, with Invocation, with Adoration. They tell us a story, that at the Synod held at *Winchester*, when there was a difference 'twixt the married Clergy and the Monks, and Archbishop *Dunstan* had a mind to introduce the Monks, *The Cross spake* humano more, *with mans voyce, against the married Priests.* This was in the days of King *Edgar*, who began his Reign, 959. It seems then that there were married Priests in *England* in those days.

If it be Objected, That many Ancient Councils have ordained *Celibacy* for Priests, as the first *Elibertine* Council, *an.* 310. or 311. *Can.* 33. The second Council of *Carthage*, about the year 396. *Can.* 2.

Concilium Agathense, *Can.* 9. about the year, 506.

The third Council of *Orleans*, Can. 1. about the year 537. The fourth Council of *Orleans*, *an.* 547. *Can.* 17. &c.

My Answer is, That we have the holy Scriptures

ptures of the Old and New Teſtament, for the lawfulneſs of Prieſts or Presbyters marriage, the Canons of the Apoſtles, *Can.* 5. and the General Council of *Nice*, rejecting the Propoſal about prohibiting of it; as alſo the ſixth General Council of *Conſtantinople*, &c. in the year, 692. and the Council of *Toledo*, an. 400. *chap.* 4. & 7. which teſtifies that the Clergy had wives. I might alſo have alledged *Concilium Gangrenſe*, *cap.* 4. in or about the year, 324. which Anathematiſeth thoſe who held it unlawful to receive the bleſſed Sacrament at the hands of a married Prieſt; and many Councils which forbid Prieſts ſecond Marriage, or to marry a widow, *&c.* All which ſuppoſed it lawful for him to marry. Whatever the Canons decreed, certain it is, that the *Greek* Church unto this day, allow of a married Clergy; and that divers Nations and Countreys, for a long time in the Weſt, did not admit of this neceſſary Celibacy, but tolerated their Clergy to be married. In *England* they had their wives, for above a thouſand years, almoſt twelve hundred years after Chriſt. So in *Ireland*, till the days of *Henry* the ſecond of *England*, who began his Reign, 1155.

Pope *Pius* II. who ſate about the year, 1458. was a great man in the Council of *Baſil*, his ſaying was, *That Marriage was better for the Clergy than ſingle life, and turned out divers cloyſtered Nuns to take their liberty.*

De facto many Priests were married of old. So *Novatus* a Priest, permitted by *Cyprian* to live with his wife. *Tertullian* was married, as appears by his Book written to his wife.

Gratian tells of the Sons of Presbyters and Bishops, that were promoted to the Papal Dignity, *Dist.* 56. So was *Bonifacius* the Pope, the Son of *Jucundus* the Presbyter; *Felix* the Pope, the Son of *Felix* the Presbyter; *Agapetus* the Pope, Son of *Gordianus* the Presbyter; *Theodorus* the Pope, Son of *Theodorus* the Bishop; *and many more*, he saith, *there were*; and addeth, *we are not to understand them as born out of lawful Marriages, which were lawful to Priests before the Prohibition*, ibid. *Chrysostom* agreeth with *Athanasius*, and *Clemens Alexandrinus*, in 1 *Tim.* 3. and saith, *That Marriage is in so high a degree honorable that men with it may ascend into the Episcopal Chairs, and yet live with their wives.* For though it be a hard thing, yet it is possible so to perform the duties of Marriage, as not to be wanting in the performance of the duties of a Bishop.

Sozomen saith of *Spiridion*, *that though he had a Wife and Children, yet he was not therefore any whit the more negligent in performing the duties of his Calling*; and of *Gregory Nyssen* it is reported, *that though he was married, he was no way inferior to his worthy Brother, that lived single.* And howsoever in *Thessaly*, *Thessalonica*, *Macedonia*, they did not admit into the Ministry any but

single persons, yet all the Bishops of the East besides, were then left unto their own liberty; and though some went about to take away their liberty in some places, yet the worthiest men the Church had, stood in defence of it. So *Synesius*, when they of *Ptolemais* would needs have him to be their Bishop (which thing he little desired) he made them acquainted with his present condition, and resolved purpose for the time to come: *God* (saith he) *the Law, and the sacred hand of* Theophilus, *have given to me a wife, I therefore tell all men aforehand, and testifie unto all, that I will neither suffer my self to be altogether estranged and separated from her, neither will I live with her secretly as an Adulterer; for the one of these is no way pious and godly, and the other no way lawful: But I will desire and pray unto God, that exceeding many and most good and happy Children may be born unto me: Neither will I have him that is chief in ordaining of me, to be ignorant hereof.* Synesius ad fratrem Ep. 105. Ἐμοὶ τοιγαροῦν ὅ τε Θεὸς, ὅ τε νόμος, ἥ τε ἱερὰ Θεοφίλου χεὶρ, γυναῖκα ἐπιδέδωκε. Προαγορεύω τοίνυν ἅπασι καὶ μαρτύρομαι, ὡς ἐγὼ ταύτης οὔτε ἀλλοτριώσομαι καθάπαξ, οὔτε ὡς μοιχὸς αὐτῇ λάθρᾳ συνέσομαι; τὸ μὲν γὰρ ἥκιστα εὐσεβὲς, τὸ δὲ ἥκιστα νόμιμον: ἀλλὰ βουλήσομαί τε καὶ εὔξομαι συχνά μοι πάνυ καὶ χρηστὰ γενέσθαι παιδία, &c. This liberty the Council in *Trullo* impeached in respect of Bishops, but in respect of Presbyters,

ters, it continueth in all the East Churches of the world unto this day, *Greek*, *Armenian* and *Ethiopian*; warranted unto them by the Canons of the Apostles judgement of Bishops, Canons of Councils, *&c.* Dr. *Field of the Ch. l.* 5. *p.* 708. Some attempts were made in the East, by *Eustathius* Bishop of *Sebastia*; in *Armenia* and in the West by *Siricius*, and *Innocent* the first his Successor; and some Canons were made in the second, or rather last Council of *Carthage* to the contrary. Yet by degrees these Canons and Severities against the married Clergy lay dormant, being found a burthen too heavy for the Church to bear. We find, that in the time that *Hildebrand* climb'd up into the Papal Chair, namely, *anno* 1075. and long before, that Priests had wives publickly: This was he, that was neither chosen by Emperor or Clergy, but intruded himself; this was he, that threw the Sacrament into the fire; this was he, that forced the Emperor, whom he had Excommunicated, to come with his Empress and Son bare footed, in the cold of Winter, to his Castle at *Canusium*, and there to wait three days fasting, until he might have audience; which at length was obtained by the mediation of Madam *Matilda* the Popes Minion, that left her husband to live with the Pope, *vid. Plat.* this was he, that Sainted his Predecessor *Liberius* the *Arrian*; and this was he, that restrained and forbad Priests Marriage; but

but by ſo doing, ſtirred up the whole Nation of Clergy-men againſt him, crying out, that he was an Heretick, and a man damnably erring in his judgement, *&c.* And it is ſo far from being true, that *Bellarmine* ſaith, *That the Prieſts beginning to marry in* Gregories *days, was the cauſe of the great contempt of the Sacrament, and of the Confuſions and Prophanations of Sacred things in thoſe days*, that it was clear contrary; as *Nauclerus* teſtifies, *de Clericis, lib.* 1. *cap.* 19. *that it was an old and confirmed cuſtom, that was not eaſily to be altered; and the Prieſts rather in* Gregories *time ceaſed, than began to marry, by reaſon of the attempts and endeavours of* Gregory *to reſtrain them from marriage; and the cauſes of the Confuſions of thoſe times, were occaſioned rather by the forbidding the Prieſts to marry, than by their beginning then to marry.* And now ſince the Church of *Rome* hath forced this ſingle life on Clergy men, very many Learned men of later times, have deſired the Law of ſingle life may be taken away.

Durandus in his Book *de Modo celebrandi Concilii*, proveth by many Reaſons, that it were fit that the liberty of Marriages were again reſtored to Prieſts, in a General Council. *Æneas Sylvius*, after Pope *Pius* the ſecond, was of this mind, So was *Polydor Virgil* and *Eraſmus*; the firſt of theſe in *Book* 5. *chap.* 4. *de Invent. rerum*, ſaith thus, *I dare confidently ſay, that it hath been*

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ſo far from being true, that this inforced chaſtity hath excell'd that which is in Marriage: That no ſinful crime hath brought greater diſgrace to the Order of the Miniſtry, more evil to Religion, or made a greater and deeper impreſſion of ſorrow in all good men, than the ſtain of the impure luſts of Prieſts. *Eraſmus* in *Declam. de laudibus Matrimonii*, affirms, *that in his conceit, he ſhould not ill deſerve, nor take the worſt courſe, for the furthering of humane affairs, and the right informing of the manners of men, which ſhould procure liberty of Marriage (if it might be) both for Prieſts and Monks:* Read alſo his Annotations on the firſt Epiſtle to *Timothy*, chap. 3. 1. And *Sigiſmund* the Emperor, a little before the Council of *Baſil*, declar'd and publiſhed, *That foraſmuch as more evil cometh by the forbidding of Marriage than good, it were better and more ſafe to permit Clergy men to live in the ſtate of Marriage, according to the cuſtom of the Oriental Churches, than to forbid them ſo to live.*

Antiochus aforementioned, a Figure of Antichriſt, *Dan.* 11. 37. did not regard women, or the deſire of women, or of wiving; and the Antichriſt forbids to marry, and commands to abſtain from meats. The ancient Romans liked and encouraged Marriage. Thus the Figure and Forerunner of Antichriſt, he himſelf and his followers, decry wiving, and cry up ſingle life; and by Fryers and Monks, the great Adorers of

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ſingle life, and Obſervers of diſtinctions of meats, the Doctrine of Image-worſhip was brought and ſpread, and propagated in the Church; as is proved by Mr. *Mede* in his *Apoſtacy of the latter times*.

Some of theſe Hermites, Anchorites, or Monks and Cœnobites, might be honeſt and good perſons, abating them their errour about over-magnifying the ſingle life; yet the generality of them he condemns as hypocrites: For the lawfulneſs of Marriage of perſons in holy Orders, we have the Old and New Teſtament, and the practice of the Church, and the Doctrine of the Church at the Council of *Nice*; and after, till the time of *Siricius*, about the year, 385. Afterwards we have the Marriage of theſe allowed by all thoſe Councils which forbid ſuch perſons to marry widows, ſuch as *Concilium Epaunen.* Canon 2. *Aurelianum* the firſt Council, *Can.* 15. *Concilium Toletanum* 1. & *ch.* 1. the 3. And we find the Council of *Carthage* made divers Canons, about the Government of the Sons and Daughters of Biſhops and Clergy-men, ſuch as the 11. *That they ſhould not make or go to the* Spectacula Secularia, *c.* 12. *That their Sons and Daughters ſhould not marry to Heathens, Hereticks or Schiſmaticks*, c. 14. *That they ſuffer not their Sons to go free out of their power and Government, till they are aſſured of their manners, and of ſuch age*, ut poſſint ad eos propria perti-

nere

nere peccata. This Council was held, saith *Coriolanus*, 397. The first Council of *Toledo*, an. 400. c. 1. Ordains *de Presbyteris & Deaelnis, si post ordinationem filios genuerint, ad altiorem gradum non ascendant.* Yet they might continue in their station, though not rise higher in the Church.

In the year, 506. *Consilium Agathense*, in the time of Pope *Symmachus*, cap. 1. although Bigamists, and those that had married widows, being Presbyters or Deacons, might not consecrate or minister, yet they might retain the name of Presbyters and Deacons. Hence it is to be supposed, that Presbyters and Deacons, who were not Bigamists, nor had married widows, might consecrate and minister, notwithstanding their marriage.

If it be Objected, That there were endeavours to make the Clergy content themselves without wives. I say, yet in many places it would not prevail; not in *England*, till above Eleven hundred years after Christ; not in *Ireland*, till the days of *Henry* the Second of *England*, who subdued *Ireland*. I read, that *Celsus* the great Apostle of *Armagh*, and High Primate of *Ireland*, had both a wife and children, in the time of his Archbishopry, according to the usage of the Countrey, *vid. Bernard* in *vita Malachiæ*. And we are told, that Pope *Adrian*, and Pope *Alexander*, did stir up *Henry* the Second to subdue

due *Ireland*, becauſe the people withſtood their proceedings againſt the Marriage of Biſhops and Prieſts.

It is certain *de facto*, that many Eminent Perſons, in holy Orders, were actually married: So *Gregory Nazianzen's* Father was a Biſhop, and begat him after he was Presbyter, if not after he was advanced to the Biſhoprick.

Gregory the Great, was Grandchild to *Felix* Pope of *Rome*, who was Pope, 590. and he is ſaid to have cancell'd his Decree againſt Prieſts Marriages, upon the finding of 600 Infants skulls in a fiſh-pond. Pope *Adrian* II. was Son to Biſhop *Tallerus*, had a Daughter by his Wife *Stephania*, both which were killed after he was Pope, which was, *an.* 863.

Chriſtopher Patriarch of *Jeruſalem*, about the year, 900. had children, *viz.* two Sons, and two Daughters.

In *Armenia*, the Secular Prieſts are all enjoyned to marry, elſe they muſt not be admitted to the Prieſthood, *Neq; permittitur aliquis Sacerdotium aſſumere qui uxorem non duxit.* Berchard. p. 95. The Prebendaries of Cathedrals, out of which number they chooſe their Biſhop, are not allowed to marry. In *Biſcay*, they allow not any Prieſt to live in their Villages, except he bring his Concubine with him, conceiving it impoſſible for them to keep their wives unto themſelves

themſeves, if the Curate hath not a woman of his own. *D. H. 6. p. 256.* At the Council of *Trent*, the Emperor and Duke of *Parma*, made inſtance to the Pope, and ſaid it would be of great moment, to grant that Prieſts that are ſeparated becauſe they are married, may be reconciled, and retain their wives, and that hereafter, where there is not a ſufficient number of Prieſts married, men of good life and fame may be admitted to the Prieſthood. *Vid. Hiſtory of the Council of Trent*, p. 813. And we find in the Hiſtory of that Council, that the more common Opinion was, the Marriage of Prieſts might be diſpenſed with. 'Tis true, that this was thought by ſome dangerous, becauſe that married Prieſts would turn their affections and love to their wives and children, and by conſequence to their houſe and Country; ſo that the ſtrict dependance which the Clergy hath on the Apoſtolick See, would ceaſe; and to grant Marriage to Prieſts, would deſtroy the Eccleſiaſtical Hierarchy, and make the Pope to be Biſhop of *Rome* only. *Council of Trent*, p. 686. Yea, the famous ſaying of Pope *Pius* II. was then in the mouth of many, *That Prieſts were by the Occidental Church forbid to marry, for good reaſon; but there was ſtronger reaſon to reſtore Marriage to them again.* The two great Reaſons urged at the Council were, Scandal given by incontinent Prieſts; and want of continent perſons fit to

exerciſe

exerciſe the Miniſtry, *Hiſt. of C. Trent*, p. 679, & 806. It was in the ſame Council alledged, that the Conſtitution of the Church, forbidding to marry might be taken away by the Pope; or, in caſe the Conſtitution remain ſtill, the Pope may diſpenſe with it: They alledged the examples of thoſe who have been diſpenſed with; and the uſe of Antiquity, that if a Prieſt did marry, the Marriage was good, but the man was ſeparated from the Miniſtry, *C. T. p.* 679. And whereas, as ſome thought, that perſons who were bound to Continency by ſolemn Vow, could not be diſpenſed withal by the Pope; others maintain'd, that the Pope might diſpenſe with theſe alſo, and marvelled at thoſe, who granting the diſpenſation of ſimple Vows, did deny that of Solemn, as if it were not moſt clear, that every Solemnization is *de Jure poſitivo*. They brought places out of S. *Auſtin*, by which it doth manifeſtly appear, that in his time, ſome Monks did marry; and howſoever it was thought, they offended in it, yet the Marriage was lawful; and St. *Auſtine* reprehendeth thoſe who did ſeparate them. And as for Marriage of Prieſts, *Innocent* II. was the firſt, that ordained there ſhould be a nullity in the Marriage. This Pope ſate in the Sea, 1130. *Innocent* III. who bore a heavy hand over our King *John*, and Interdicted the Kingdom for ſix years together, was the terrible man againſt Prieſts Marriages:

Where-

Whereupon we have these Verses by an *Oxford* man.

Priſciana Regula penitus caſſatur,
Sacerdos per hic & hæc olim declinatur
Nunc per hic ſolum articulatur
Cum per noſtrum præſulem hec amo veatur.
[Prid. Intro. to Hiſtri. 123.]

Old *Priſcians* Rule henceforth muſt hold no more,
'Twas *hic* & *hæc Sacerdos* heretofore:
But now poor *Hic* muſt lie alone perforce,
For his dear *Hæc* our Prelate doth divorce.

This Pope *Innocent*, was Pope firſt, *an.* 1198. If we may credit Hiſtory, divers Popes have had their Concubines. *Sixtus* IV. provided for his Concubine *Tireſia* ſhooes covered with Pearl; builded Stews at *Rome*, which brought him 2000 Duckets yearly in-come; he granted the Cardinal S. *Lucia* the uſe of unnatural luſts for three months in the year, *June*, *July* and *Auguſt*. *Innocent* the eight a *Genoway*, he had divers baſe children, and gave a great dowry to his Daughter *Theodorina*. 'Tis ſaid of him,

Vid. B. Prid. Hiſt.

Octo Nocens pueros genuit totidemq; puellas
Hunc merito poteris dicere Roma Patrem.

Eight

Eight Lads, and twice four Girls *Nocens* got,
And might not *Rome* him Father term? why not?

Pope *Alexander* the ſixth heaped all upon his Baſtards, and carnally uſed his own Daughter *Lucretia*.

Hence thoſe Verſes:

Hic jacet in Tumulo Lucretia nomine ſed re
Thais, Alexandri, filia, ſponſa, nurus.

Lucrece by name here lies, but *Thais* in life,
Pope *Alexander*'s Child, Spouſe, and ſons wife.

This Pope entred on the Popedom, an. 1492. *Paul* the third proſtituted his Siſter *Julia Farneſia* to *Alexander* the Sixth, that he might be made *Cardinal*, committed inceſt with his own Daughter *Conſtantia*, and poyſoned her husband *Boſius Sforſia*, to enjoy her the more freely: he became Pope, 1534. *B. Prid. Hiſt. p.* 145.

Yet I ſhall grant, 1. That ſingle life is in ſome reſpects to be preferred, as moſt free ordinarily from trouble and care, and in times of perſecution, and to unfixed perſons, as to their habitations, affording better opportunity to ſerve God, or to ſuffer for him, and fewer and leſſer temptations to deny him. 2. I grant, that thoſe who have made a vow of Celibacy, before or at their entrance into the Miniſtry, or on ſome other oc-

caſion, if they have the gift of Continency, are bound to keep it. 3. That 'tis poſſible ſome Votaries of both Sexes, may be free from the groſs vices and crimes charged on moſt of our Votaries, in the days of K. *H.* 8. at the diſſolution of Abbeys. 4. That in Colledges, for training up youth in Learning, it is expedient, that thoſe that are Tutors and Readers to youth, be, during ſuch their employment, ſingle. 5. That Presbyters or Prieſts, at times of extraordinary Humiliation, and at times of more ſolemn Celebration of the Lord's Supper, ſhall do well to obſerve the old Canons, that forbid the ſociety of their Wives for a time.

But then I aſſert and avow with the Author to the *Hebrews*, chap. 13. 4. 1. *That Marriage is honorable among all men*, and therefore among perſons in holy Orders, *and the bed undefiled*: And therefore 2. That the ſociety of a Clergyman with his wife, whether he was married to her before his Ordination, or after, is lawful; no Adultery, no Uncleanneſs. 3. That for a perſon at his Ordination to make an abſolute vow of ſingle life for all his days, is a raſh and unlawful Vow. 4. That if a man have made ſuch a Vow, and find he have not, nor cannot obtain the gift of Continency, in that caſe he ought to marry. 5. That the Marriage of *Luther* with *Katherine Bora*, on ſuppoſition they could not contain, was lawful. 6. That the Church of

of *Rome* ſins grievouſly, to *put a yoke upon the neck of the Diſciples of Chriſt*, that officiate in holy things, *which neither we nor our Fathers were able to bear*. 7. That the Church of *Rome* may, and ought to reverſe and repeal her Laws, Canons or Conſtitutions, enjoyning Celibacy on the Clergy; ſo contrary to Scripture, the Apoſtles Canons, the Council of *Nice*, and the continued practice of the greateſt part of the Chriſtian Church to this day. 8. That the Church of *Rome*'s admitting young Youths and Virgins to make and engage in abſolute ſolemn Vows, that they will live all their days in Celibacy, is a great ſnare, a grievous ſin, and contrary to the Apoſtles advice concerning young widows, 2 *Tim.* 5. 14. is oppoſite to the prime bleſſing, *Creſcite & multiplicamini*, *Increaſe and multiply*; is a great ſcandal to Religion, is a damage to Kingdoms and States, where ſuch are educated idle and uſeleſs to the Publick; is a weakning to their Countrey, a deſtruction of their Race and Family, an occaſion of grievous and horrid luſts and wickedneſſes. 9. That Marriage, notwithſtanding it is lawful to all Ranks, Orders and Degrees of men, and conſequently to men in holy Orders, yet it is no Sacrament. 10. That the Church of *Rome*, by advancing Matrimony to be a Sacrament, lays claim to the Adminiſtration of it, and to the judging and deciding Matrimonial cauſes, and

ſo brings ſtore of griſt to her Mill. And by forbidding Marriage to Prieſts, doth inrich the Church with that which ſhould otherwiſe be expended on wives and children, and keeps the Clergy in a dependance on *Rome*, having no ſuch near relation as wives and children to withdraw their affections from it. 11. That to aſſert that for a man in holy Orders (ſuppoſe he have made a Vow of Celibacy) to marry, and to accompany with his wife, is worſe than Fornication, yea, than Adultery, is an erroneous and dangerous Poſition; contrary to the holy Scriptures, to ſound Reaſon, to the Ancient Councils and Fathers; *vid. Auſtine de Bono viduitatis*: And if this Book be queſtioned, whether it be his or not, ſee his Epiſtle to one *Bonifacius*, who had vowed a Monaſtical, retired and ſingle life, and yet afterwards did marry; his words are theſe, *Thy wife hindereth me that I cannot exhort thee to this kind of life, without whoſe conſent it is not lawful for thee to contain*, &c. Of this opinion alſo was *Jerome*, the great Patron of Virginity, *Ep.* 47. *de Suſpecto contubernio vitando.* Of the ſame judgement was *Epiphanius*, *Hæreſ.* 61. who indeed maketh it κρίμα, *i. e.* a thing evil, and ſuch as God will judge and puniſh, to forget, neglect, and not perform a Vow made to God; but not κατάκριμα, *i. e.* a thing which caſteth men into the condemnation of Hell fire, and plungeth them in everlaſting deſtruction, as to

live

live in Adultery. He thinks it better for a man (though he have committed a fault in breaking his Vow, which he may repent of, and be forgiven) to marry, than by living in continual Adultery, to add one ſin to another, and to plunge himſelf in endleſs deſtruction. And 'tis an abſurd and irrational thing for any man to ſay, that 'tis better to burn, than to marry, becauſe either of his Vow, or of the Command of the Church; for neither a Vow of our own, nor any Command of the Church, can make void the Law of God: if he cannot contain, let him marry, *and to avoid Fornication, let every man have his own wife.* Our Saviour ſaith nothing to the contrary, when he ſaith, *he that can receive it, let him receive it.* We ſpeak only of thoſe who cannot receive it, who cannot contain; and in ſuch caſe, we muſt not make void the Laws of God againſt Adultery and Fornication, in ſeeking to confirm or obſerve the Laws and Conſtitutions of the Church. In this caſe, *Whether it be better to obey God or man, judge ye.* I ſhall not here go about to ſhew, that the Anſwers of *Bellarmine* and others, to the Authorities that are brought on our ſide, are but fig-leaves to cover the nakedneſs of their cauſe, and eaſily blown away; but I ſhall direct my Reader to Bp. *Jewel* his Defence of his Apology, Dr. *Field* of the Church, *B.* 5. *ch.* 57. to Mr. *Cartwright*, and Dr. *Fulk*'s Anſwer to the *Rhemiſt's Teſtam.*

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on *Matth.* 8. and on 1 *Tim.* 3.8. to *Calixtus de Conjugio Clericorum*, to Biſhop *Hall*'s Honour of the married Clergy. Nor ſhall I go about to anſwer the particular ſayings of ſome Fathers to the diſparagement of Marriage. It ſufficeth, that the Church of *England* hath the holy Scripture, and the Ancient Church on her ſide; the deſires of many Learned, Worthy men that have been in the Church of *Rome*; the practice of the greateſt number of Chriſtian Churches in the world at this day; ſo far as to juſtifie the lawfulneſs of married men, to be admitted to holy Orders, and to officiate in and about holy things, notwithſtanding their having wives; and that the bleſſing of God is, and hath been upon our married Clergy, no other Nation excelling them in Learning, Piety, or the gift of Preaching; that ſaying ſtill holding good, notwithſtanding their Marriage, *Stupor mundi Clerus Britannicus.* If it be objected, That this Marriage doth ſpoil our Charity and Hoſpitality, and proves a temptation to Covetouſneſs. I anſwer, That *Solomon*, *Eccleſ.* 4.7,8. ſays, *There is a vanity and diſſatisfaction, and unprofitableneſs in heaping up riches, even by ſingle perſons.* And 'tis obſerved by a ſober and learned Caſuiſt of our own [Mr. *Capel*] *That ſingle perſons, and thoſe that have but few children, oft-times prove more covetous, than thoſe that are married, and have many children*; alledging, *that the latter are by daily*

daily and frequent experiences and layings out, habituated to part with money, and ſo a peny comes not (as from ſome others, like a drop of blood from their hearts. I ſay further, that great things have been done by the married Clergy, and other married perſons in our days, if it were neceſſary, we might inſtance in particulars. It hath been ſaid, *That* Pater Noſter *built Churches, and* Our Father *pull'd them down*; but it hath been proved and publiſhed to the world, that as many and great Acts of Piety and Charity have been done in *England* ſince the Reformation of Religion, as in the like number of years in times of Popery. And whatever is or may be ſaid or pretended to the contrary, as if the allowing of the marriage of the Clergy was an impoveriſhment of the Church and Country, and a damage to the Kingdom; I dare ſay, they that would remove the married Clergy, to bring in the Monks, could never be able to recompence the Churches, their Countrys, and the Kings and Kingdoms damage. Who can more earneſtly pray for, and endeavour the weal of their own King and Country, than thoſe who have ſuch great bonds and intereſts to deſire and endeavour it? And who is like to be moſt at home amongſt his own people, if not he that hath amongſt them continually a wife, the deſire of his eyes, and children, which he loves as his own eyes?

FINIS.